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I.—*Notice of the Temple called Seo Byjnauth, (Siva Vaidyanáth) discovered* by Sergeant E. DEAN, on the 3rd December, 1834, on the Hill of Unchápahur, in the Shekáwatí Territory.*

[Read before the Asiatic Society, 5th August, 1835.]

[Some days prior to the arrival of Mr. DEAN'S facsimile of the inscription referred to in the following paper, another facsimile of the same inscription, taken by Dr. G. C. RANKIN, was presented to the Society, (see Proceedings of the 11th March, 1835.) This unfortunately was so much smeared, and injured by rain, on the way down, as to be totally illegible. Mr. DEAN has the credit, therefore, of putting us in possession of the best, though not the first copy of this ancient and valuable record. It is to his friend Sergeant BUTTRESS also, that we are indebted for the sketches of the architecture of the ruined temple. Lieut. КИТТОЕ, who has kindly undertaken for us the task of lithographing the columns, has also added a note on the date of this peculiar style of Hindu architecture; having himself bestowed much study on the Hindu remains in the Western Provinces.—ED.]

Plate XXVII.—Unchápahar† (the high hill) rears its bluff head about five miles S. E. of Sikar, and by its superior height alone, would be a conspicuous object, within 15 or 20 miles: as when seen from a greater distance, the outline would become blended with the general masses of hills intervening and flanking it; but it forms a decided and prominent landmark for a much larger circle, owing to its exact position being indicated by a tall spire, which can be distinguished above the tops of all the surrounding hills at such a distance, as to appear

* I say *discovered*, as the resident brábmán informed me, they had never seen an European on the hill before, and one of them, an old man, had been reared here.

† Dr. RANKIN designates the hill *Harsh*, from the name of a village on the spot.—ED.

not higher than the human figure, although about 80 feet high ; and even when viewing it at the distance of two coss from the bottom of the hill, I still thought it might possibly be formed of one block of stone, (as I had been informed it really was, by a Dourah, from the hill fort of Rowasah, who had been residing all his life within five or six miles of it,) which would entitle it to be classed among the Láths. Fully expecting to find it so, I ascended the hill by the only regular path, or rather causeway, which begins at the south side of the village of Hurse, and is paved with stones laid flat and on edge. It is 12 feet wide, and takes a general zigzag direction to the southward. The turns of each zigzag are particularly distressing in getting up, as there are no landings, but one slope is led into another. The whole length of the ascent is computed by the inhabitants of the neighbouring villages to be one wurrum coss. I imagine it cannot be less than one and half mile, with an average slope of two feet in 10.

On the way up by the side of the causeway, where the ground will admit, several small chabutrás are raised, two or three feet high, on each of which is set a block of stone on end, blackened with smoke and oil : and about a quarter distance from the top, a singular building of cubical form appears, (Plate xxviii. fig. 1,) standing on a natural platform ; the length of whose side is about 10 feet. It is dedicated by the present generation to DEVI. Its singularity consists in the peculiarly massive structure of a building of such a size. Set in the wall, opposite the door-way, are three or four stones, on which are carved in bass relief, various symbols, among which are three figures of an animal resembling the Nyl Gao*, more than the domestic cow, having no hump, a short tail, and a neck very like the former animal. I have given a sketch of some of the principal symbols, (figs. 2, 3, and 4,) as they may throw a light to assist in tracing the origin of the temple above, with which I think it is more than likely they are cotemporary.

About 100 yards from the upper end of the causeway, on passing the crest of the hill, stands a Binising Mandir, dedicated at present to GANESH. It is built of about 45 cubical blocks of stone, without mortar or any connecting body ; the side of each cube is about one foot. It forms an enclosure to the N. S. and W. but open to the E., and has no roof. The stones are extremely well hewn, and without the slightest ornament. Some mutilated figures are lying on the ground at the inside of the west face, (fig. 5.)

* The Nyl Gao is an object of peculiar sanctity in this country ; the penalty of the crime of killing one is loss of nose, ears and estate, and expulsion from the village to which the perpetrator may belong.

The surface of the top of the hill is about one mile long by 100 yards average breadth, and shews many bare spots, where the secondary sandstone, coming to the surface, checks vegetation; there are also large masses of felspar scattered in an unconnected manner over it.

The whole surface of the hill, both sides and top, is covered with jungle of Dhau and Soldrú, 15 to 25 feet high, and thickly studded with clumps of cactus. The jungle, when I visited the spot, was without leaves, and presented the appearance shewn in the sketch.

On arriving at the building which had principally excited my curiosity from the plain below, I found it occupied a site about quarter distant from the south-westerly end of the top of the hill, and on the precipitous verge of the northern face. The guide and officiating bráhmans informed me, that it may be distinctly seen from the hills round Jeypore, 35 coss S. E. from Sambre, 30 coss south at Midag, and when standing in relief against the dark background of a rainbow, it has frequently been seen from thence and Baudra, two villages or towns in the said territory, distant 45 coss N. E. by E. Such is the native account, which I think is entitled to belief, as I have myself seen it from Taen, a distance of about 40 miles, at least I imagine so, without taking much trouble to find it out. It is a plain building, of a similar though plainer style of architecture, than the Mandirs of Bindraband, Mathura, &c. It is reported to have been built by **SEO SINGH**, a Rájá of Sikar, and great grandfather to the present Rájá, about the year 1718. Many of the stones composing its base are specimens of elaborate and elegant sculpture, the remains of buildings lying in confused heaps near it to the south-west.

These ruins, which are not visible from below, in their present unpretending state, on being discovered, entirely engross the attention; the only remaining perfect parts of them consist of two rows of columns, of exceedingly beautiful proportions and workmanship, covered with exquisite sculpture, every line and harris of which is as finely preserved as if drawn on paper or executed in alabaster. They are 10 in number, (Plates xxix. fig. 1.) These are flanked on either side by square pillars, fig. 2, also beautifully carved, and are brought up through (I must say, for want of a more applicable expression) a ledge, which protrudes 2 feet in towards the centre of the apartment, from each of its four sides being only broken by the two door-ways. I have no idea of the use of this ledge, as it forms no necessary part of the building, neither is it at all ornamental, unless it has been used for the reception of offerings made to the deity to whom the building has been dedicated, or for sacrificial purposes: but its presence

is entirely conclusive of this compartment of the original building being still complete.

These columns and pillars support a stone roof composed of a first set of ribs, whose ends are supported by four columns, forming a square with a side of about 10 feet. Over the point of bisection of each of these sides, another set of ribs are disposed, so that the angles of a second and of course smaller square rest on the centres of the lower ribs. The interstices of these figures are covered in with slabs, forming between each four columns, a beautiful and simple figure, and taken as a whole a roof of the most primeval architecture.

In the northern face of this apartment, a door-way (relieved by an architrave of most elaborate sculpture, divided into twelve compartments, in each of which a group from the Hindu Pantheon occupies a place,) communicates with an inner apartment, (the sanctum sanctorum), around which, at a height of about five feet from the ground, are ranged 17 Jogies, about $3\frac{1}{2}$ feet high, executed in bold demi-relief, in a superior style of sculpture. They are in a very primitive state, as regards their habiliments, and placed in lascivious postures, belonging to DEVI, who herself about six feet high occupies a corner. This figure has no connexion with the buildings, but merely reclines against one of the walls, and has probably been brought here in latter days, although from its style evidently coeval with the others.

In the centre of this room is a Jelahrí, on which stands a Chau-mana Mahádeo, worked in marble.

Near the entrance to the outer apartment lies a large slab of black stone, about $3\frac{1}{2}$ inches thick, and 3 feet square, in which is cut an inscription in a fine clear character, in good preservation, of which I have forwarded a *fac simile*, taken with ink on paper from the stone.

About 10 yards in front of the entrance lies, or rather sits, NANDI, sculptured in a block of coarse white marble, with an ornamented collar, and bells hung round his dewlap, and the back of his hump, and another round his neck, about one-sixth larger than life. How this immense block of stone (in itself a curiosity) was ever brought to the top of this hill, considering the imperfect knowledge of machinery possessed by the natives of the present day, is a matter of astonishment to me.

The site of the main building, if we may judge from the remains of an octagonal chaubutra, round the whole base of which are an immense number of elephants, executed in demi-relievo, about a foot high, and each one placed in a different attitude, some of them in the act of destroying a human being, others assisting the Maháut to mount, others again destroying monsters; and from what remain, I

have no doubt, the ingenuity of the artist must have been exhausted in typifying the sagacity, and different uses to which this wonderful animal may be put. This base is about 30 yards south-west of the part described, and bears every appearance of having belonged to a noble building, of which Nos. 1 and 2 (Plate xxx.) are specimens, being the crowns or upper courses of domes, which have rested on gradually expanding courses, with the carving and style of architecture of which I am convinced a most intimate connexion in the buildings surrounding the court in which the Delhí town pillar stands, might be traced. I will by the first opportunity send you a specimen brought thence, and which will give a good idea of the quality of the stone, and although much mutilated, of the finish of the carving.

The whole of these remains have been worked in freestone of excellent quality, which is no where procurable in the neighbourhood; neither have I met with it any where, but in the buildings before mentioned, at the Kuttab, which are formed of the same sort of stone, but of inferior quality; and the finish of the sculpture will not bear comparison. The natives could give me no account of whence it had been brought.

Lying on the extreme edge of the precipice on which these ruins and temples stand, are 15 or 20 figures, male and female, about one third larger than life, and although exposed to the weather, in very good preservation. The numerous (I had almost said numberless) groups, in some of which there are from 20 to 30 figures, consist of processions, dancers, male and female, and musicians. (The instruments used by the latter are generally the sitara, fife or flute, and drum.) These fragments of sculpture are scattered over a space of two or three acres; besides what from accident or design have fallen over the precipice, as well as others built in the modern structure: and I should think that the whole of the Hindu Pantheon must have been here represented in a style, the pecuniary ability to follow which has, I fear, gradually passed away with the genius which was capable of designing and executing such a work of art.

Not the very slightest tradition concerning these interesting ruins is in possession of the resident bráhmans (three in number), attached to the temples of *Siva Baijnáth* generally, but in particular to that portion of the ancient one now remaining perfect. They say that it is possible that they were contemporary with the palace of the *HURSAH MURGARIE Rájá*, the site of which is still known, and which is now level with the surface of the earth, but to the existence of which, other than as ruins, no date can be affixed. The elk, leopard, hog, and nyl-gao, are found in, and in the neighbourhood of, this hill.

Reference to the Map, Pl. XXVII.

This plate is intended to give an idea of the topographical formation of the hill, including the general direction of the ascent by the causeway, and the positions of the different buildings described in the accompanying paper.

The principal objects are distinguished as below :

a village of Harsha (or Hurse of RANKIN).

b causeway.

c temple (fig. 1 of Plate xxviii.)

d Binsing Mandir (fig. 5 of ditto).

e site of the SIVA BAIJNA'RH temple.

f salt lake or Jheel.

g cultivated land.

h jungle.

The site of building from that from the ascent, or No. 3, is an enclosure made of pillars and other fragments of the original building, built up by the officiating bráhmans.

[The names of many villages are mentioned in the annexed translation of the *Harsha* inscription, by Dr. MILL, of which it is desirable to find the locality. On reference to Mr. DEAN, we find that an accurate, though rapid, survey of the whole district was executed, during the late campaign, by the several engineer officers on duty; and we learn from Major IRVINE, that Captain BOILEAU is now engaged in putting the several divisions together, to form a complete map of Shekátwat. Should we find, when we have an opportunity of inspecting this valuable addition to our geography of Upper India, that it will elucidate the subject of the inscription, we will hereafter furnish a map of the vicinity of *Unchápahar*. Of the geological features of the country, Mr. DEAN has collected numerous specimens, now on their way to the Society's museum; he describes the volcanic field as very rich in fine minerals. Of the copper mines of Singhana, we have been also favored with specimens from himself and from Captain BOILEAU.—ED.]

Reference to Pl. XXVIII.

Fig. 1, represents the temple dedicated to DEVI, described in the map as about one-third downwards from the top of the hill.

NOTE.—The dark rectangular spots shewn in the interior are the positions, or nearly so, of Nos. 2, 3, and 4.

Nos. 2, 3, 4. Symbols carved in freestone, and built in the wall opposite the entrance.

No. 5. The Binsing Mandir, dedicated to GANES, situated within a few yards from the top of the causeway, as marked in the plan.

Remarks. This sheet and the plan of the hill are mere sketches, with the measurements guessed at and set down on the spot, so if they are a trifle out, I must plead want of time to be the accurate chronicler of these remains which I would have been, had I had a little of the spare time others had, and with ten times my ability for the office, in the camp. I hope this short notice may serve to point some one's attention to the spot, who could devote a month to the pursuit of tracing the various groups alone: I am sure they would find ample employment.

Note on Pl. XXIX.

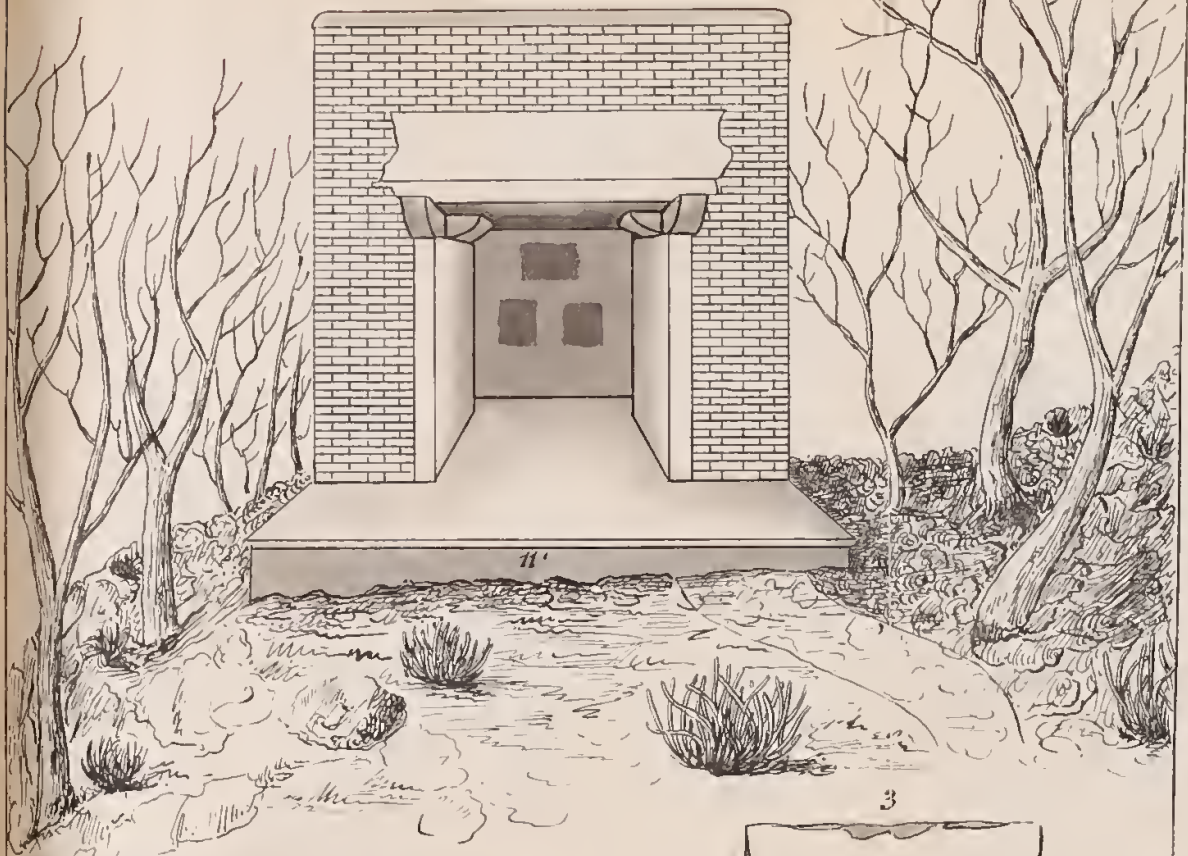
Figures 1 and 2, called domes in the plate, represent the upper or key-stones of ceilings of a very ancient style of Hindu architecture, used before the art of vaulting was known in India, i. e. before the Muhammedan conquest. Of this description of ceilings, there are several of most elaborate workmanship, and in a good state of preservation, in the cloisters of the Atalah Masjid at Jonpur, originally belonging to the temple, out of the materials of which the mosque was built.

The same kind are to be seen at the Kuttab at Delhi, and at Kanouj, in their original positions. The rectangular kind, (No. 1,) rests immediately on the architraves, which are often three or more in number, one above the other, either plain or ornamented, and each one slightly projecting beyond the lower one. Those with circular ceilings, (No. 29,) (which have the appearance of a dome,) have usually a single architrave (A), on which is placed a course, consisting of eight stones, placed so as to form an octagon (B), on which is placed a third course (C), placed so as to form a polygon of 16 sides, on which is finally placed a stone (D), such as represented in fig. 2. Each layer slightly projecting beyond the under one.

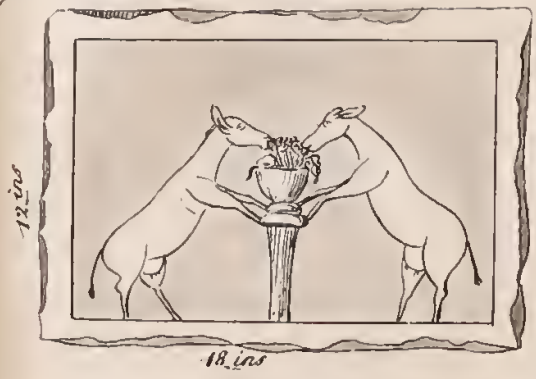
M. KITTOE.



1.



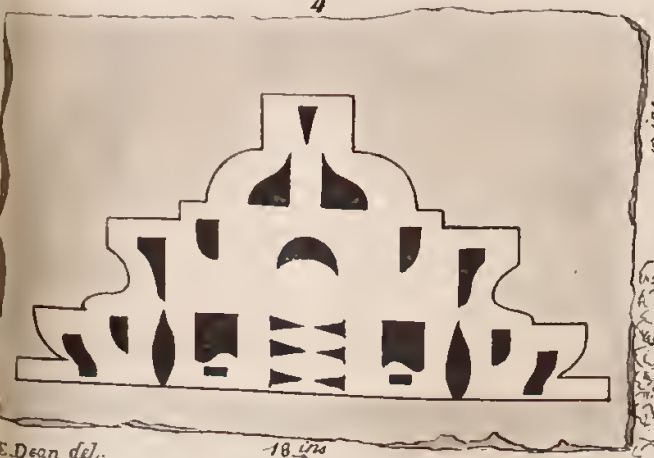
2



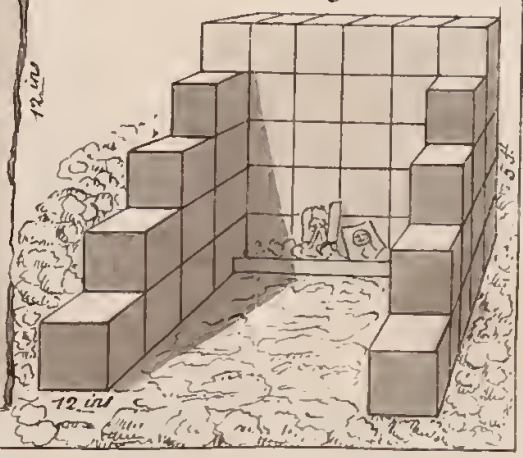
3



4



5



E. Dean del.

18 ins

J. B. Tassin lith



Reduced from a drawing by capt. Brooke R.A.

N.A.

II.—*Restitution and Translation of the Inscription found in the Ruins of the Mountain-Temple of Shekávati.* By W. H. MILL, D. D. Principal of Bishop's College, Vice-President, &c. &c.

[Read before the Asiatic Society, August 5, 1835.]

The inscription mentioned in the preceding article, is not unworthy of the labour which Dr. G. C. RANKIN and Serjeant DEAN have severally bestowed on it. Though abounding, like other monuments of the same kind, with much that is little calculated to interest western readers, it is not destitute of philological and historical use, in illustrating the political and literary state of India at the very remarkable period to which it belongs. Its date precedes, by a few years only, the first great invasion of the Mahomedans: who, ever since that period, the close of the tenth century of our era, have so powerfully influenced the civil and social state of the country. The character in which this inscription is executed, joined with the extreme precision of its date, gives it a value beyond that of its own intrinsic information: furnishing, as it does, a definite standard, from which the age of other monuments of similar or more remotely resembling characters may be inferred with tolerable accuracy.

The character, though illegible at present to the pandits even of northern India, presents no difficulty after the deciphering of the more ancient inscriptions, whose characters resemble those of the second on the pillar of Allahabad. This stone exhibits the Devanágari in its state of transition, from the form visible in that and other yet older monuments, to the writing which now universally bears that name, and which may be traced without sensible variation in inscriptions as old as the 12th century. From the facsimile of Serjeant DEAN, I easily transcribed all the legible letters of the inscription into the last-mentioned character: and the circumstance of its being in verse of various measures, (though written according to Indian usage, in unbroken lines like prose,) with the exception of a few prosaic enumerations near the end, helped greatly to the restitution of the reading, where the stone was broken or partially defaced*.

* Of the 49 verses or stanzas of which the poetical part of this inscription consists, 23 are in the measure the most nearly approaching to the freedom of prose, the Iambic Tetrameter of the Rámáyana and Mahábhárata: and one is in the ancient description of metre called *A'ryá*, in which, as in the Anapæstic measures of the Greeks, the aggregate quantity of feet is preserved, without regard to the number of syllables. The remaining 25 (which the great length of some of the metres causes to be the most considerable portion of the whole inscription,) are in various descriptions of lyrical measure, seven in number, in each of which the number and the quantity of syllables is regulated with the same rigour

The subject of the inscription is the erection of the temple, in whose yet splendid ruins it was found, to SIVA MAHADEVA, under a name by which he is not generally known elsewhere—SRI' HARSHA : the latter word (हर्ष joy), being still the name of a village in the neighbourhood, and apparently of the high mountain itself, as we learn from the descriptions of the site now published. The inscription, however, connects this name with an event of great celebrity in the mythology of India,—SIVA's destruction of the *Asura* or demon, TRIPURA, who had expelled INDRA and his gods from *Svarga* or heaven ; and his reception of the praises of the restored celestials on this very mountain : whence the name of JOY is stated to have been derived to this hill, and the surrounding region, as well as to the great deity as here worshipped.

After some of the ordinary topics of praise to SIVA, in which the mythology of the Puránas and the deeper mystical theology of the Upanishads are blended in the usual manner,—and after the commemoration of this peculiar seat of his worship,—the author begins in the 13th of his varied stanzas, to recount the predecessors of the two Shekávati princes, to whose liberality the temple was most indebted. A genealogy of six princes, of the same distinguished family whose head then held the neighbouring kingdom of *Ajmeer*,—the family of the Cháhumāna or Choháns,—is continued regularly from father to son, and terminated in SINHA RA'JA, in whose reign this work appears to have been commenced, A. D. 961. Then comes a seventh king of a totally different family, being sprung from the solar race of RAGHU. The name of this descendant of RA'MA is VIGRAHA RA'JA ; but in what character he appears as the successor of the former princes, whether as a conqueror or as a liberator from the power of other conquerors,—and in what manner, if at all, he allied himself to the former race which he is said to have restored, is not distinctly stated in the three verses (19, 20, and 21), where the succession is recorded. We find only that in his liberality to this temple of the god of Joy, he emulated and surpassed the donations of his apparently less fortunate predecessor SINHA RA'JA', and that in his time it was probably completed, twelve years after its commencement, in A. D. 973. From this list of monarchs, which is not without value as illustrating the discordant and divided state of India at this critical epoch of its history, the author passes in the 28th verse to what is of paramount importance in the Hindu mind—the commemora-

and precision as in the greater part of the Odes of HORACE. These seven measures are interspersed with the two other metres and with each other *ad libitum*, as in the drama, and other classical writings of the Hindus.

tion of the chief brahmans of the temple and their predecessors. The princes were but donors and benefactors, but these world-renouncing men are represented as the actual builders, whose spiritual genealogy from preceptor to pupil, the author proceeds to trace. The line when apparently degenerating, is described as reformed by the zeal and devotion of one who is an incarnation of the god *NANDI'* himself, the greatest of *SIVA*'s attendant deities,—and who, in his mortal state, received command to erect this magnificent temple in the sacred mount of *Harsha*,—a work, however, which was not completed by himself, but by his pupil. After some descriptions and panegyrics, in which due mention is made of what excites the admiration of all beholders of the ruins at this day, the conveyance of the huge stones of the building to this mountain height, the poetical part of the inscription ceases: and the minute account of the year, the month and the day, in which the work was begun and ended, is followed by a list of benefactors of various degrees, kings and subjects, with their several donations of lands to the temple. The whole is concluded with a verse eulogizing benefactions of this nature, and adjuring all future princes, in the name of the great *RA'MA*, to preserve them inviolate.

The last king *VIGRAHA* is very probably the *YASO-VIGRAHA* of Capt. *FELL*'s Benares inscription, the head of the family whence sprung the last (Rahtore) kings of *Kányakubja* or *Kanoj*: though *WILSON*'s calculation of only 24 years each for four generations would bring that chief to A. D. 1024, fifty years after the date of this monument, (A. R. vol. xv. p. 461.) But for the same distance of time, deduced from more certain data, I should have been led to identify *VIGRAHA*'s younger brother, whose name occurs in the 26th verse of the inscription, with a prince who in the same year 1024, in conjunction with another Indian chief called *BRAHMA DEVA*, nearly turned the tide of victory against *MAHMU'D GHAZNEVI*, after his rapid march from *Ajmeer* to *Somanáth*, by arriving seasonably to assist his *Guzzerattí* countrymen; and whom *MAHMU'D*, after his reduction of that place, apprehending as a formidable enemy, took prisoner with him to his capital beyond the *Indus*; whence being sent back to a kinsman of his own, who had been left viceroy of *Guzzerat*, he succeeded by a most remarkable adventure, in possessing himself of the kingdom of that country. Certainly this prince, whom *FERISHTA* calls (as well as his kinsman) *DA'BSHELI'M**, is called by other authorities, Hindu and Mahomedan, *DURLABHA*, the same name as that here assigned to the warlike brother of *VIGRAHA*.

* *Dow*, vol. i. pp. 74, 79, 82.—*BRIGGS*, vol. i. pp. 70—80.—*AYIN ACBERY*, vol. i. pp. 82, 86.

(Line on
the stone.)

(I.)

- 1 * चाप्तविघ्नशमनं सुराच्चितं
पूज्यमेव शिवयास्तितोद्भवम् ।
भक्तिमुक्तिपरमार्थसिद्धिदं
तं नमामि वर[दं सदाशिवम् ॥]

(II.)

- 2 * ताकुलितमानसैः ।
स्तूयमानस्तु सद्देवैः पातु वस्त्रिपुरांतकः ॥

(III.)

- पादन्यासावनुन्ना नमति वसुमती शैषभोगावलम्बा
3 पोष्टृज्यैःसकं[पैः* सहितमपि दिशामीश्वरः सा]र्क्षचंद्रैः ।
भिन्नावस्थं समस्तं भवति हि भुवनं यस्य नृत्ते प्रवृत्ते
ऽयं श्रीहर्षाभिधानो जयति पशुपतिर्दत्तविश्वानुकंपः ॥

(IV.)

- सव्ये शूलं त्रिशिखमपरे दोषिण [तुंगः कुठारो]
4 भूषा [गंगा शिरसि* भुज] गःकण्ठिका नीलकरणे ।
नेट्टग्वेषस्त्रिनयन मया क्वापि दृष्टोऽतिचित्र
इत्थं गौर्या प्रहसितहरः सस्मितः पातु युष्मान् ॥

(V.)

- वर्षाद्भूतार्यमादिग्रहगणतलं व्याश्रुवाना जलौघै
5 र्ण्यक्कुर्वणा[पयोधीन् द्रुतचलि*]तजलानूर्म्ममालासहस्रैः ।
देयादभ्यर्थितं वः शशधरधवला स्वर्धुनी चंद्रमौले
मौलौ लीलां वहन्ती स्फुटविकटदृष्टावन्धने चीरिकायाः ॥

(VI.)

- 6 चंचत्त्वग्रेकृतान्तर्भुवननगकनीद्वीपसिं [धु*]प्रपञ्चं
विश्वं सेवाप्ररोहि प्रमथमुनिवरैर्यत्यमर्त्यैः सनाथम् ।
यस्येच्छाशक्तिभावादसदपि सकलं जायते लीयते च
सोऽथ्यादो हर्षदेवो भुवनविरचनासूत्रधारोऽप्रमेयः ॥

(VII.)

- 7 नूनं वाणाग्निदग्धत्रिपुरपुररिपु[र्जा*] तहर्षः सहर्ष
रिंद्राद्यैर्देववृंदैः कृतनुतिनतिभिः पूज्यमानोऽत्र शैले ।

I.—To him who has effected the destruction of all obstacles,—who is worshipped by the celestial gods,—who is to be adored even by SIVA herself [his female counterpart or energy],—whose birth is from abstract essence alone,—the giver of religious devotion, of liberation from worldly things, and perfection in what is of paramount and eternal concernment,—to him I reverently bow, the granter of petitions, the ever-blessed SIVA.

II.—May he who is thus praised even by the pure gods, their minds disturbed by his awful power the destroyer of the demon TRIPURA, protect you!

III.—He at whose dancing the earth bows, moved by the rapid tread of his feet, though fixed to the hood of her supporting serpent, and even the whole system of the world, though joined with its chief guardians, *the lords of the several regions of space, together with the sun and moon*, is displaced—he, under the name of SRÍ HARSHA, conquers all, the bestower of compassion on the universe.

IV.—“ The three-forked spear in thy left hand, the extended axe in thy right; thy head-dress the celestial GANGA herself; a serpent the necklace about thy blue throat; never was so wondrous vesture as thine, O three-eyed one, seen any where by me.” May HARA, who smiling was thus addressed sportively by his fair consort GAURI, protect you!

V.—May the river of heaven, fair as the moon, which agitated by rains, pervades with her masses of waters in thousands of lines of waves the region of the sun and planets, looking down even upon the rapidly-flowing seas,—may she grant your petition, bearing gentle sport, cricket-like, on the crest of the moon-crowned SIVA, fast bound with its shining horrid ornament [of clotted hair].

VI.—May he, by whose will the moveable universe with its varied expanse of worlds, mountains, rivers, islands and oceans, all long before made internally, yet germinant with adoration, with its lords, the *Pramathis* [attendant deities of SIVA], the most excellent *Munies*, the *Yaties*, and other immortals;—he, by whose will and active power, this universe while yet non-existent, is produced, and by whom it is destroyed; may he, even HARSHA-DEVA, the incomparable architect in the fabrication of the worlds, protect you!

VII.—May SIVA, crowned with the moon, the foe of TRIPURA, who after consuming that demon with his fiery darts, when with joy springing thence, he was adored by the glad troops of liberated gods, INDRA and the rest, on this very mountain, was thence called HARSHA or *Joy*, the name both of this mountain peak, and of the country [adjacent,]

(Ling.)

योऽभून्नाम्नापि हर्षो गिरिशिखरभुवोर्भारतानुग्रहाय
सोऽस्तादो लिंगरूपो द्विगुणितभवनश्चन्द्रनौलिः शिवात्मा ॥

(VIII.)

- 8 नर्दन्नेत्राघ[*नुन्ना]तनुदहनरुचिज्ञोघसंभ्रान्तसत्त्वं
प्राज्ञज्वालावलीद्द्रुमबज्जलमहाधूमधून्नायितासम् ।
स्वारंभारंभभीमखनमसमशरोच्छेदि यस्याण्शंके
दृष्ट्वा देवैः सरूपं किमिह सुसमये संहृतिर्वाभवेत्य[म्] ॥

(IX.)

- 9 [*शंभुः] पुरधगध्यासे यमभ्रंकघमस्तकः ।
हर्षख्यातिः सहर्षाख्यो गिरिरेष पुनातु वः ॥

(X.) शूरस्येदं श्लो ।

- 10 कांगांगं मे निजं यं प्रवहति न शुभा नन्दकोद्यानलक्ष्मीः
सद्रक्तखण्डंशृंगामलविविधरु [*चिर्वाऽद्रिरेष प्र] पातु ।
नान्यां धत्ते तथापि श्रियमतिश्रयिनीमेघ शैवोऽद्वितीयां
साक्षाच्छम्भुर्यदास्ते तदपि हि परमं क्षारणं रम्यतायाः ॥

(XI.)

- अष्टमूर्त्तियमध्यास्ते सिद्धयुक्तविभुः स्वयम् ।
11 न समो भूधरस्यास्य परमःक्वापि [विद्यते *] ॥

(XII.)

एतत्सुखाण्डकांतिप्रदरचनमहामण्डपाभोगभद्रं
प्राप्तप्राभातमालाविरचितविकटापाण्डुपुष्पाभिरामम् ।
मेरोः शृंगोपमानं सुघटितवृषसत्तोरणद्वाररम्यं
नानाहाहाश्रमांक्रं जयति भगवतो हर्षदेवस्य [सद्म] ॥

(XIII.)

- 12 * आद्यः श्रीगूवकाख्याप्रथितनरपतिश्चाज्जमानान्वयोऽभूत्
श्रीमन्नागाद्यलोकप्रकरन्दपसभालब्धवीरप्रतिष्ठः ।
यस्य श्रीहर्षदेवे वरभवनमयी भैतली कीर्त्तिमूर्त्ति
13 लोकोऽद्यापि द्विरेषा प्रतपति परमैः[शंसिता लोकवृद्दैः*] ॥

(XIV.)

पुत्रः श्रीचंद्रराजोऽभवदमलयशास्तस्य तीव्रप्रतापः
सूनुस्तस्याथ भूपः प्रथम इव पुनर्गूवकाख्यः प्रतापी ।

for the benefit of BHÁRATA [or India universally],—may he be yours in the form of his phallic emblem, and with his mansion doubled.

VIII.—Whose form, essentially illumined with the fiery light of the immense conflagration, that oft issues from the evil glance of his eye, audibly flashing, darkening even the bow of heaven with the multiplied dense smoke of trees consumed by that long-standing flame,—and which, uttering a tremendous sound at the commencement of the fiery onset, destroyed even him of the incomparable arrows [CAMA or CURID], and thus became a subject of doubt to the gods beholding it, whether his great periodical destruction of the universe was not perpetually repeated, even in this tranquil time.

IX.—May this sacred mountain, possessed of the glory of the *joy* [above mentioned], and thence called *Harsha*, on which thus sat the eternal SAMBHU, destroyer of TRIPURA, with the breeze of heaven on his head, protect you!

A hero speaks the following verse.

X.—“ May this mountain protect you, with pure and varied splendour resting on its peak as of reddened gold, which the beauty—ah, what, is not that beauty? of its pleasant gardens, brings delightfully to my ravished bodily sense! Yet has this mount of SIVA no other transcendent and incomparable felicity, but this, that the eternal SAMBHU sat there: that is the paramount cause of its loveliness.”

XI.—To that mountain on which the Eight-formed one, the Eternal endued with eight infinite perfections, chose to sit,—no one of equal excellence exists in the world.

XII.—This temple of the blessed HARSHA-DEVA, splendid by reason of its complement of open chapels around, whose structure is embellished with eggs of gold, delightful for the sweet yellow flowers appended to it, formed into garlands gathered for morning offerings; a temple vying in loftiness with the peak of MERU itself; adorned with a door and sacred porch, on which is a finely wrought effigy of the bull of SIVA; distinguished moreover, as the frequent resort of various celestial songsters—surpasses all others.

XIII.—THE first Prince was celebrated by the name of GU'VAKA, the blessed, of the CHÁHUMÁNA (or Chauhán) family, and obtained heroic eminency amidst the multitude of kings in the several worlds from the infernal world of the blessed Nágas upward: the earthly effigy of whose glory shines forth doubly in this excellent house erected to HARSHA-DEVA, and is celebrated by the most excellent of beings.

XIV.—His son was CHANDRA RÁJA', the blessed, of glory pure as the sky, arrayed in fervid splendour. And his son was again a splendid king,

(Line.)

14

तस्माच्छीचंदनोऽभूत्क्षितिपतिभयदस्तामरांशुः सदृष्यं
हत्वा हृद्रे न भूयः समरस[मुदये*]लाभ्य[कीर्त्ति]र्जयश्रीः ॥

(XV.)

ततः परमतेजस्वी सदा समरजित्वरः ।
श्रीमान्वाक्पतिराज्यगो महाराजाभवत्सुतः ॥

(XVI.)

येनादैन्यं स्वसैन्यं कथमपि दधता वाजिवल्गामुमुत्तु
15 प्रागेव त्रासितेभः सरसि करिरटडुडिडिमैडुडि[वयुद्धैः*] ।
विन्द्यक्षाहर्त्तराजा समदमहिवहन्नागतोऽनंतपार्श्वं
क्ष्मापालस्तत्रपालो दिशि दिशि गमितो ऋविषसः प्रसन्नः ॥

(XVII.) शूरस्येदं ॥

लोके यो हि महीतले ननु हरिश्चंद्रोपमो गीयते
16 त्यागैश्वर्यजये प्रकी[र्त्ति*र]मला धर्म्मञ्च यस्याञ्ज्वलः ।
येनावायि हराय मंदिरकृते कृद्वाप्रसूतं वसु
श्रीमद्वाक्पतिराजसूनुरसमः श्रीसिंहराजोऽभवत् ॥

(XVIII.)

हैममा[स्यापितं] येन शिवस्य भवनोपरि ।
पूर्वचंद्रोपमं स्वीयं मूर्त्तयश्चा[द्यसंज्ञ] काः ॥

(XIX.)

17 [*हत्वा] तोमरनायकं सखवणं सैन्याधिपत्योद्धतं
युद्धे येन नरेश्वराः प्रतिदिशं निर्नाशिता जिष्णुना ।
कारांतेऽश्वनि भूरयश्च विधृताश्चारद्विषो बद्धटे
तन्मुक्त्यर्थमुपाश्रितो रघुकुले भूचक्रवर्त्ती स्वयम् ॥

(XX.)

18 श्रीमा[न्वि*]ग्रहराजोऽभूत्तुष्टुवोवासवोपमः ।
वंश्लक्ष्मीर्जयश्रीश्च यूनैते विधुरोद्धृते ॥

(XXI.)

श्रीसिंहराजरहिता किल चिंतयंतो
भीतेव संप्रति विभुर्ननु को ममेति ।
येनोच्छ्र बाहुयुगले चिरसन्निवासं
19 संधीरितेति ददता निज [*रा]ज्यलक्ष्मीः ॥

named like the first, GU'VAKA. From him sprung CHANDANA, the blessed, inspiring terror into kings, of rays which, [like the sun's,] produced showers, who, having once without repetition proudly smitten his foes in the fearful onset of war, obtained glory by this act, and was worthily possessed of the full felicity of conquest.

XV.—Then came his son, the great king, the fortunate VÁKPATI, supremely glorious, perpetually victorious in war, foremost in battle.

XVI.—By whom, possessing a fierce army that loosed the reins altogether from their coursers, even TANTRA-PÁLA, the possessor of conquered regions from the serpent that bears the whole earth, the well-pleased governor of earth with its innumerable regions,—even he, having his elephant terrified and driven into a lake by the sounding cymbals of the hostile war-elephants, was forced to wander through various countries, overwhelmed with the shame of defeat.

A hero speaks the following verse.

XVII.—The son of this fortunate king, VÁKPATI, was the incomparable SINHA-RÁJA, who is sung in this terrestrial world, as equal to the great HARISCHANDRA, whose fame was spotless in the surpassing excellency both of liberality and dominion, and whose justice was resplendent; by whom money procured without deceit was spent upon HARA (or SIVA) for this sacred temple.

XVIII.—By whom was placed on the top of the house of SIVA, his own appropriate emblem, the golden figure of a full moon, and also his eight proper forms.

XIX.—By whom,—when he had slain, together with LAVANA, the leader of the hostile spears, proud of the command of armies,—the kings of men in every direction were annihilated in war through his victorious might, and many also who had opposed his messengers, were detained in a capacious prison of stone:—yet for the liberation of this very king (SINHA-RÁJA) a conqueror of the world of the race of RAGHU voluntarily interposed.

XX.—This was the fortunate VIGRAHA-RÁJA, resembling VÁSAVA, [or INDRA,] when he had performed his adoration [on this same mountain, to the same deity]; by this young prince were the wealth of the race and the prosperity of victory, both rescued from destruction.

XXI.—[For he it was] by whom, when the wealth of the kingdom, deprived of [her husband] SINHA-RÁJA, inquired, as in terror, “Who now will be my Lord?” She was peacefully answered—“Dwell thou in my two arms,”—thus affording her a lasting resting place.

(Line.)

(XXII.)

येन दुष्टदमनेन सर्व्वतः
साधिताखिलमही स्ववाङ्गभिः ।
लीलयेव वश्वर्त्तिनी कृता
किंकरीव निजपादयोस्तले ॥

(XXIII.)

20

यस्य चारुचरितं सतां सदा
षट्पतां जगति कीर्त्तितं जनैः ।
हृष्टिजातघनहेनकं[*चुका]
जायते तनुरलं मुहुर्भुङ्गः ॥

(XXIV.)

21

मुक्ताहारैः सुतीत्रैः प्रतरलतुरगैश्चारुवस्त्रैश्च शस्त्रैः
कर्पूरैः पूगपूरैर्म्मलयतरुवरैर्हेमभारैरपारैः ।
उद्यद्दानः समानस्थलकुलतिरिभिर्दन्तिवारैः सदारै
निर्व्याजैः प्राति[*रन्ध्रैर्बङ्ग]भिरितिभृतैः प्राहृतैर्यः सिधेवे ॥

(XXV.)

कृत्रधारा वरग्रामो द्वितीयः शंकराणकः ।
तेनेमौ हर्षना[न्ने स्वभ]क्त्या दत्तौ सशशसनौ ॥

(XXVI.)

श्रीमद्दुर्लभराजेन योऽनुजेन विभूषितः ।
लक्ष्मणेनेव काकुत्स्थो विष्णुनेव हलायुधः ॥

(XXVII.)

22

[*महा]राजावली चासौ शंभुभक्तिगुणोदया ।
श्रीहर्षः कुलदेवोऽस्यास्तस्माद्विद्यः कुलक्रमः ॥

(XXVIII.)

अनंतगोचरे श्रीमान् पण्डितश्चात्तरेश्वरः ।
पंचार्थलाकुलाम्नाये विश्वरूपोऽभवद्गुरुः ॥

(XXIX.)

23

दीक्षोष्टतमलब्धः स विस्फुर[*न्मंत्रपे]षलः ।
प्रशस्ताख्योऽभवच्छिष्यस्तस्य पाशुपतः कृती ॥

(XXX.)

भुवि रक्तोऽभवत्तस्य शिष्यो दिर्नाम तोल्लटः ।
वार्गटिकान्वयोद्भूतसद्विप्रकुलसंभवः ॥

XXII.—By whom also, having effected the conquest of his enemies, the whole earth on every side being overcome, as in sport, with his mighty arms, was as a servant beneath his feet, subjected to his will.

XXIII.—Whose glorious exploits, when good men hear perpetually celebrated by mankind through the world, their body becomes repeatedly encompassed as with a panoply of solid gold, arising from their extreme delight.

XXIV.—Who worshipped SRÍ HARSHA with strings of pearls without end ; with wanton steeds, and gorgeous garments and weapons ; with camphor, with cakes mixed with the fruit of the Areca ; with the best sandal-wood of *Malabar* ; with immense ingots of gold ; with conspicuous gifts composed of the birds of every country and species, of herds of elephants with their mates ; gifts without deceit, delightful and most numerous, brought hither by his liege servants.

XXV.—By him, through his exemplary devotion, two villages were presented with suitable deeds of gift to the deity called HARSHA, the best of these called *Chhatradhárá*, the second *Sankarána*.

XXVI.—Who also was adorned by his younger brother, the fortunate prince DURLABHA, even as was RA'MA by LAXMANA, and BALARÁMA by VISHNU, [i. e. by KRISHNA.]

XXVII.—This series of great kings had the origin of all their other virtues in devotion to SAMBHU [or SIVA]. SRÍ HARSHA was the tutelar god of their race ; hence was their genealogy illustrious.

XXVIII.—THE Spiritual teacher VISVA-RU'PA was a happy and learned master of replies, on an infinite variety of subjects, according to the received discipline of the *Panchárthala* tribe of bráhmans.

XXIX.—His disciple was called PRASASTA ; who had attained the choicest mystic formulæ, and was skilled in the interpretation of all that were produced to him ; an accomplished devotee of SIVA, lord of beings.

XXX.—His disciple, twice received as such, was one attached to the earth, named TOLLATA, sprung from a holy family of bráhmans of the Vargatika tribe ;

(Line.)

(XXXI.)

24 हर्षस्थासन्नतो ग्रामः प्रसिद्धो राणपत्निका ।
सांसारिककुलाम्नायस्ततो यस्य विनिःसृतिः* ॥

(XXXII.)

अ]घाटच्छद्मना नंदी शिवासक्तस्थितिक्रमः ।
श्रीहर्षाराधने नूनं स्वयं मर्त्यमवातरत् ॥

(XXXIII.)

25 आजन्मब्रह्मचारी दिगमलवसनः संयतात्मा तपस्वी
श्रीहर्षाराधनैकव्यसनशुभमतिस्थित्तसंसारमोहः ।
आसीद्यो लब्धजन्मा नवतरवपुष्पां [सत्तमः*] श्रीसुवस्तु
स्तेनेदं धर्मवित्तेः सुघटितविकटं कारितं हर्षहर्म्यम् ॥

(XXXIV.)

26 अस्मिंश्चंडांकशैले गगनपथिलिहोत्तुंगप्रदंगेऽप्रमेयं
हर्म्यं श्रीहर्षनामप्रथितपशुपतेः सद्विमानोपमानम् ।
भूषासङ्गोगयुक्तं बज्रसुरभवनं कारितं येन [रम्यं*]
नासाध्यं किंचिदस्ति स्फुटमिति वपुषो निःसृष्टाणां कवीनाम् ॥

(XXXV.)

आसीन्नैष्ठिकरूपो यो दीप्तपाशुपतव्रतः ।
येधतोयतपोऽजातपुण्यापुण्यमलत्रयः ॥

(XXXVI.)

27 सदाशिवसमाकारस्तस्येश्वरसमद्युतेः ।
भवद्योतोऽभवच्छिष्यः संदीपितगु [रुर्महान्*] ॥

(XXXVII.)

गुरोराज्ञामयं प्राप्य प्रतिष्ठासोः शिवालयम् ।
यथाप्रारब्धकार्याणामंगीकृतहरोऽभवत् ॥

(XXXVIII.)

पुरस्तान्त्वर्चितस्याधस्त्रितयं येन धारितम् ।
सतपोवाटिकं दिव्यमाप्रपाघटितोपलैः ॥

XXXI.—Whose origin was from the place which is known as a village in the neighbourhood of *Harsha*, called *Rána-palliká*, the received discipline of which is that of the worldly tribe.

XXXII.—Then came in disguise *NANDI'*, he whose rank among the votaries of *SIVA* is most eminent. He of his own accord descended to the state of mortality for the worship of *SRI' HARSHA*.

XXXIII.—A brahmanical student from his birth—with mere space for his pure covering, [i. e. a pure gymnosophist,] with subdued spirit, addicted to self-torturing exercises, with his excellent mind singly bent with eagerness on the worship of *SRI' HARSHA*, having forsaken the infatuation of the external world—by him thus living, having assumed birth under the name of *SUVASTU*, the best of youthful corporeal beings,—and through his discernment of religious duty,—was this ample well-compacted temple of *HARSHA* caused to be built.

XXXIV.—Seeing thus by whom, on this mountain, bearing the symbol of *CHANDA'* [the female energy of *SIVA*], with its lofty peak kissing the path of heaven, an incomparable temple has been raised to that Lord of Creatures, as celebrated under the name of *SRI HARSHA*,—a temple resembling the rapid car of the pure gods, encompassed with ornaments and excellent delights, the habitation of many immortals—it is clear that nothing is impracticable even to the bodily power of sages who have renounced all selfish desire.

XXXV.—Of him [*NANDI'* or *SUVASTU*], who was thus of the form of a *Naisthika* or perpetual student, a splendid devotee of *SIVA*, and who multiplied his exercise of severe self-torment to that degree, that the triple quantity of holiness, unholiness [or passion], and defilement no longer existed within him—

XXXVI.—Of him [I say] thus similar in splendour to the great deity himself, the disciple was the eminent religious teacher *SANDÍPITA*, who was likewise conformed to the eternal *SIVA*, and endued with his splendour.

XXXVII.—This [*SANDÍPITA*] having received command from his preceptor [*SUVASTU*], who desired to consecrate this house of *SIVA*, obtained the consent of the deity himself, *HARA*, to the works as they were already commenced.

XXXVIII.—By whom also in front of what was already dedicated, a third ground-floor, including a hall for self-torturing exercises, and extending as far as the place for distributing water, was splendidly covered with well-compacted stones.

(Line.)

(XXXIX.)

28 सदैव नद्धमानेन तत्स्थेन स्वादुवारिणा ।
वाटिकासेच[नं *द्वयं तत्]प्रपाहरणन्तथा ॥

(XL.)

सुपुष्पैरर्चनं शंभोः पयःपानं गवामपि ।
कार्यद्वयमिदं सारेणाश्रितं पुण्यकाञ्चिणाम् ॥

(XLI.)

दिगंबरजठाभङ्ग तथाच त्रिपुरंतपे ।
निष्ठावृत्तिः करः पात्रं यस्यैतानि परिग्रहः ॥

(XLII.)

29 शिवभवनपु[रस्ता*द्वार्थपा]रं यदासीत्
तदखिलमुपलौघैः पूरयित्वा गदेलम् ।
समतलसुखगम्यं प्रांगणं तेन कांतं
मह्यतरशिलाभिः कारितं बंधयित्वा ॥

(XLIII.)

30 वाररुद्रसुतः ख्यातः सूत्रधारो[ऽभवद्वि]सः ।
विश्वकर्म्मैव सर्वज्ञो वास्तुविद्या[विशारदः*] ॥

(XLIV.)

येन निर्मितमिदं मनोहरं
शंकरस्य भवनं समंडपम् ।
पूर्वदेवगयचारुतोरणं
खगखंडमिव वेधसा स्वयम् ॥

(XLV.)

गंगेश्वरभवने का
चंडिकथोरुकसुतेन भक्तौन ।
अक्रियतेद्वा सुगमा
प्रशस्तिरिह धीरनागेन ॥

(XLVI.)

31 यावद्भूदे[वपृथ्वी*गग]नसुरतटीचंद्रलेखायतित्वं
यावल्लक्ष्मीमुरेरुरसि किल भुवि द्योतते ऽर्कोऽपि भं च ।

XXXIX.—With the sweet water there contained, the sprinkling of this sacred hall is ever to be performed, as well as the whole of the duty attached to the watering place.

XL.—For the worship of SAMBHU by the offering of beautiful flowers, and also the giving of water to the cows to drink,—these two works are alike regarded as meritorious by the choice band of men ambitious of sanctity.

XLI.—Ethereal vesture (i. e. nudity), clotted hair, and ashes ; also habitual adherence of mind to the destroyer of TRIPURA, and the hand used as the only drinking vessel—to whom these things were held dear and sacred—

XLII.—by that man was the ornamented area caused to be made, level and pleasant for walking, in front of the house of SIVA, having for this purpose filled up with stony heaps what was before impassable water mixed with unwholesome earth, and firmly bound the whole with the smoothest stones.

XLIII.—For that architect was the famed son of VA'RARUDRA, all-knowing and skilled in house-building craft, even as VISVAKARMÁ.

XLIV.—By whom was built this soul-ravishing house of SANKARA (SIVA),—with its chapels, and its fine portico, graced with the presence of GAYA, the holy *Asura*,—even as it were a fraction of heaven by the will of the Creator VEDHAS [OR BRAHMA'].

XLV.—In the house of the Lord of GANGA', what glorious, easy-flowing praise, interspersed with the histories of his consort CHANDÍ, was uttered by the prince of learned men, the religious son of URUKA !

XLVI.—As long as the lords of earth [i. e. the bráhmans], the earth itself and sky, the river of the gods [GANGA'], the lunar varying disk, and the holy occupation of the *Yaties* subsist;—as long as LAXMI' rests on the bosom of MURA's foe [VISHNU], or as the sun and stars shine upon the earth ;—as long as GAYATRÍ the best beloved wife remains most closely united with BRAHMA', so long may this house of

(Line.)

गायत्री यावदास्ते सततमुपनता प्रेयसी ब्रह्मणे
ऽर्को लक्ष्माहारमुद्यत्प्रतपतु भवनं हर्षदेवस्य तावत् ॥

(XLVII.)

32 ता[*वत्कालग]तः शंभुः कथं कालस्य गोचरः ।
हर्म्यनिर्माणकालस्तु यथादृष्टो निबध्यते ॥

संवत् १०१८ आषाढ शु दि १३
भी प्रायति द्वयी क्य ।

(XLVIII.)

जातेऽब्दानां सहस्रे द्विगुणनवयुते सिंहराशौ गतेऽर्को
33 शुभ्रा यासीत्तृ[तीया*]शुभकरसहिता सोमवारेण तस्याम् ।
आदिष्टः शंभुनासौ [निजवि]मलपदं दित्मुना शुद्धसत्त्वं
लब्ध्वारेभे ह सर्वं शिवभवनमभिप्रस्थितोद्यत्तयस्य ॥

स्वस्ति संवत् १०३० आषाढ सुदि १५ निबद्धं यद्यालम्बशा
34 समनं[तर*]मत्रावलित्यते ।

महाराजाधिराजश्रीसिंहराजः स्वभोगैरनृद्ध यूकदादशके
सिंहप्रौष्ठं ।

तथा पट्टबद्धकविषये चैकलककृशानुकूपोरसरः कोहविषये
35 कश्चपल्लिकामेवं ग्रामांश्चतुरश्रंद्रांकशिखरोपरि[*सम्य]गवते श्री
हर्षदेवाय पुण्येऽहनि श्रीमत्युष्करतीर्थं स्मृत्वा स्नपनदेहविलेपनो
पहारधूपदीपपर्वयात्रोत्सवार्थमाशशांक्तपनार्णवस्थितेर्यावच्छास
नत्वेन प्रददौ ।

HARSHA-DEVA shine in orient light, its sign not removed from sight, when the sun is shorn of its splendour !

XLVII.—He who subsists when even such duration has elapsed, even SAMBHU the eternal, how can he be defined by time ? The time however of the building of this his temple is consigned to writing, as now seen.

In the Samvat year 1018, in the month of A'shádha, the first division of the month, the 13th day.

XLVIII.—When a thousand years, with twice nine added, were elapsed, the sun approaching the sign of Leo, on a lunar day, which was the third of the waxing moon, accompanied with a fortunate conjunction of planets, and on a Monday—then did the builder aforesaid, being commanded by the eternal SAMBHU, who desired to give an undefiled site and endued with essential holiness to his own sacred name,—and having obtained the site accordingly,—commence the whole work of erecting this house to SIVA, who bestows absorption on those who devoutly approach it.

Hail ! in the Samvat year 1030, in the month of A'shádha, the first division of the month, the 15th day, the deeds of conveyance, as they were severally received, are written in the following order.

The great king, the king of kings, the blessed SINHA-RA'JA, in the 12th day of the sun's mansion in the sign of Libra, attached [to this temple the village of] *Sinha-prostha*, with its revenues and produce, which were his own.

He likewise made over by deed of gift, as long as moon, sun, and ocean should endure, *Ekalaka*, *Krisánu-kúpa* and *Uru-saras*, in the district named in the deed, together with the hamlet of *Kanha* in the *Koha* district, being four villages in all, to SRÍ HARSHA-DEVA, the all-sufficient protector, seated on the hill whose sign is the moon—on a holy day, remembering the sacred resort of pilgrims *Pushkara*, [or *Pokar* near Ajmeer] for the sake of the solemn celebration of festive journies thither, accompanied with ablutions, bodily unctions, burning of incense and lamps ; [that the same may be performed by the Brahmans of HARSHA without loss.]

(Line.) तथैतद्भ्राता श्रीवत्सराजः स्वभोगावाप्तं जय[लब्ध*]ये कर्द्दम
36 खातग्राममदाच्छासनेन ।

तथा श्रीविग्रहराजेन शासनदत्तग्रामद्वयमुपरिलिखितमास ।

तथा श्रीसिंहराजात्मजौ श्रीचंद्रराजश्रीगोविन्दराजौ स्वभोगा
37 वाप्तपट्टबद्धकविषयोदकंकथनं [*द्वत्] संख्यानस्वहस्तांकितशास
नौ गृ[हीत उ]दके पाटकद्वयपल्लिकाग्रामौ भक्त्या वितेरतुः ।

श्रीसिंहराजीयदुःसाध्यश्रीधंधुकः खड्गकूपविषये स्वभुज्यमानम
यूरपुरग्रामं स्वाम्यनुमतः प्रदत्तवान् ।

38 [*तथा युवरा]जः श्रीजयश्रीराजः स्वभुज्यमानकोलिकूपग्रामं
भक्त्या हर्षदेवाय शासनेन दत्तवान् ।

तथा समस्तं श्रीहर्महतेश्या शाकंभर्या लवणकूटकप्रतिविंशाप
हर्षकं दत्तं ।

39 तथोत्तरापथीयस्ताविकाना [स्या श्री*]हर्षकं प्रति प्रेम्न एको
दत्तः ।

पुण्यात्मभिर्दत्तानि देवभुज्यमानक्षेत्राणि पश्यामेहासुरिकायां
पिप्पलवालिकाकृत्रं निंबटिकाट्टांठौदर्भटिकाकृत्रं चारुपल्लिकायां

40 नाटत्रयं हर्षलाटत्सेतुं [*]गवणंदेभीकांककृत्रं तथात्वेव द्विह
लिकानं विसोमकवृहद्वलमिति ।

(XLIX.)

सक्तानेतान्भाविनो भूमिपालान्
भूयो भूयो याचते रामभद्रः ।
सामान्योऽयं धर्मसेतुर्नृपाणां
काले काले पालनीयो भवद्भिः ॥

Likewise, his brother, the blessed VATSA-RÁJA, made over by deed of gift the village of *Kardama-khata*, whose revenues had been possessed by himself, for the purposes of obtaining victory.

Likewise, two villages were made over with a deed of gift, by the blessed VIGRAHA-RÁJA, as it is written above. [See verse XXV.]

Likewise, the two sons of the blessed SINHA-RÁJA, viz. the blessed CHANDRA-RÁJA and GOVINDA-RÁJA, did religiously convey a hamlet, consisting of two divisions, and a village, with a deed of gift entirely written with their own hand, even to the prescribed formal enumeration [of name, family, date, &c.], having first taken the holy water; thus having made a record to all future times concerning the district described in the deed, whose revenues were (till then) possessed by themselves.

The blessed DHANDHUKA, though unconquered by the subjects of SINHA-RÁJA, did, nevertheless, by permission of his liege lord, make over the village of *Mayúra-pura*, whose revenues were received by himself, in the district of *Khadga-kúpa*.

Likewise, the young prince, the blessed JAYA-SRÍ-RÁJA, religiously bestowed on HARSHA-DEVA, the village of *Koli-kúpaka*, whose revenues were received by himself.

Likewise, by SÁKAMBARÍ, whose husband was the blessed HARMAHATA, the whole of [the villages called] *Lavana*, *Kútaka*, *Prativinsa*, and *Apaharshaka*, was bestowed in the same manner.

Likewise, by a lady named TA'VIKA, one village, in a northern direction, was given through divine love to SRÍ HARSHA.

Let us behold likewise, here, the lands bestowed by holy-minded personages, the revenues of which are now enjoyed by the gods
 - - - - - the shade of holy pippila trees
 in a beautiful hamlet - - - - -
 causeway to those who approach the sacred soil of HARSHA - - -
 - - - - -
 - - - - - a mighty force.

XLIX.—RÁMA, the splendid, thus intreats all devout kings of the earth that are to come after him : “ This common causeway of virtue and religion to princes, [viz. the endowment of temples with land] is at all times to be carefully observed by your highnesses.”

N. B.—The star * throughout the Sanscrit slokas, denotes the commencement of the line on the stone, the number of which is placed in the opposite margin.

The brackets denote the spaces where the stone is broken or defaced. Whatever letters or words are found between these are restored by conjecture.

Notes on the preceding Inscription.

I.—This verse is in a hendecasyllable measure, called *Itatha-udgatá*, of which an exact idea may be formed by one accustomed to the harmony of classical numbers, from the following slight transposition of a line in the *Œdipus Coloneus* :

— ◡ — ◡ ◡ ◡ — ◡ — ◡ — ◡ —
 Νύξ επ' ὕμμοι βέβηκ ὀ λει ρι α

four of such lines forming a verse.

The two first lines are somewhat indistinct on the edge of the stone ; and in the second of them, there might be some considerable doubt as to the syllables च या and तो, were not the others connected with them (particularly the शिव स्ति and वम्) so clearly marked as to admit no reading consistent with both metre and sense, beside the one here adopted, which is in strict accordance with the Indian notions of metaphysical theology. The अस्तिता is here *ousía* or abstract essence, antecedent to qualities of any kind, of which the Hindu theosophists can discourse as subtly and as unintelligibly as PLATO in the *Parmenides*. Such is exclusively their notion of Deity as existing prior to the developement of the ternary forms or qualities, first in the Supreme Triad [BRAHMA', VISHNU, SIVA,] and next in the several orders of created beings: this first immaterial substance being the neuter ब्रह्म *brahmā* of the Upanishads and the Vedant—the पुरुष: or *male* inactive principle of the rival Sankhya school—the ΒΡΘΟΣ or unfathomable depth of some of the Gnostics, who attempted the introduction of these eastern metaphysics into Christianity. All these schools teach that the immaterial essence of the one all-pervading Deity is no otherwise connected with the diversities of created existence, than through an independent feminine principle: which in the Vedantic system is MA'YA' माया, or illusion;—but मूलप्रकृति: or Radical Nature, the *female* parent of all, in the Sankhya system,—and ENNOIA in that of the Gnostics, (in which, as in the Sankhya, ΝΟΥΣ or *Intellect* बुद्धि: otherwise called महान् is the first-born offspring, and then all separate individual essences.) Now this common mother of the external world (संसार) is identified in the mythological part of Hinduism, with SIVA', or DURGA' AMBIKA', the consort of SIVA. This identification is the principal subject of that celebrated section of the Markandeya Purána, called the *Chandipatha*, or *Devi-mahatmya*; and is thus expressed by the great SANKARA A'CHA'RYA himself, in the first verse of his famous hymn to this goddess, entitled, *A'nanda-Jaharí*, (by which he sought to atone to the mother of External Nature, for his efforts as a Vedantist, to lead his disciples from her illusions and fancied diversities, to absorption in the one essence of abstract Deity).

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं

न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।

अतस्त्वामाराध्यां हरिहरविरिंचादिभिरपि

प्रणनुं स्रोतुं वा कथमद्वैतपुण्यः प्रभवति ॥

“ If SIVA be united to his energy (his spouse SIVA), he is able to exercise dominion ; if not, the god is utterly unable even to move. Wherefore Thee, the goddess who art worshipped by VISHNU, SIVA, BRAHMA, and all other beings, what unholy person is competent to adore and praise ?” That the same reason should be assigned by the philosopher here for SIVA and the rest of the triad adoring his consort, (agreeably to the Chandipatha aforesaid, especially the 1st and 4th and 12th books,) which is on this inscription, made a reason for SIVA being adored by *her*, viz. his nearer approach to abstract essentiality—will surprize no one who has studied the genius of paganism. The former is the *Sáktya* conclusion ; the latter that of the *Saivas* : among whom also, as we may observe in this and the 6th verse of the inscription, SIVA has the properties of the other two members of the triad, that of Creator and Preserver ascribed to him, as well as his own.

The efforts of the human mind, at any time, to escape the metaphysical difficulties that attend the connexion of Mind and Matter ; and the yet more serious kindred difficulty, the origin of evil ; will never want interest in the eyes of the deeper observers of our nature, its capacities and its destinies. We cannot wonder that in the darkness of unaided reason, men have been almost universally led to interpose some independent existence, some *TAH*, the source alike of Nature and of Evil, between the creature and the Creator. But it is more extraordinary, that at the present day, SANKARA A'CHA'RYA, and the Vedantists, whose mode of meeting the difficulty is by maintaining external Nature to be illusion, and the perfect identity in real essence, of all human souls with the Supreme, should be represented by any as *reformers* of Hinduism, and as attached to that only true theology, by which the Supreme Being is recognized, in the words of Sir ISAAC NEWTON, *non ut anima mundi, sed ut universorum Dominus*. However natural be the desire in some, to unite the profession of the most venerated school of Hindu religion with the boast among Europeans of a pure and enlightened creed, the attempt to conciliate things so dissimilar, and even opposite, as these, cannot long consist with any accurate knowledge or study of either.

II.—The second verse is in the free, but harmonious measure of the *Anushtubh* class, (i. e. of eight syllables)—first unconsciously struck out, as it is said, by VA'LMÍKI, the HOMER of India, on witnessing the cruel act of a sportsman.

सा निषाद् प्रतिष्ठां त्वमगमः शाश्वतोः समाः ।

यत्क्रोद्धमिथुनादेकमवधीः कामभो हितम् ॥

Upon which, struck with the beautiful cadence of his own improvisation, he composed the *Rámáyana* in similar verses.*

* An account of this measure is given by COLEBROOKE, in his *Essay on Sanscrit and Pracrit Poetry*, and by M. CHE'ZY, (*Essai sur le Sloka*.) The following will be found, I believe, a more complete statement of its rules than either. Each *páda*, or quarter, (of which the last syllable is ever accounted common,) consists of two qua-

The first quarter of this verse is obliterated on the edge of the stone, and it would be idle to attempt its restitution.

III.—This verse is like the first, a lyric measure, but of a different kind, called *Srag-dhará*, each of the four lines being of the enormous length of 19 syllables, disposed exactly as in the following (transposed from the end of the Orestes)—with the cæsura on the 14th syllable,

— — — — — ◡ — — — — ◡ ◡ ◡ ◡ ◡ — — — — ◡ — — — —

Ζηνὺς λάμπροισ μελάθορσι θε πελάσω Ἑλένην, ἔνθα σέμναισ πάρεδροσ

The subject of this verse is the infuriate dance of SIVA, as ΒΙΑΙΡΑΥΑ, after the sanguinary vengeance he exacted for the death of his self-devoted wife SATÍ, (the first form of the great DURGA— as the mountain nymph UMA' PA'RVAÍ was the second,) as related in the Siva-Purána, &c. &c.

IV.—The measure of this verse is a kind of reduction of the former to 15 syllables, and is called *Manda-ákrantá*.

— — — — — ◡ ◡ ◡ ◡ ◡ — — — — ◡ — — — — ◡ — — — —

Ζηνὺσ δ'οίκοισ πελάσω Ἑλένην, ἔνθα σέμναισ πάρεδροσ

For these descriptions of the god, see Moor's Hindu Pantheon, under the head SIVA.

V.—This and all the following verses as far as ver. XVI, (with the exception of the IX., XI., and XV., which resemble the II.) are in the same measure with the III. verse, the *Srag-dhará*.

On the Ganges flowing from SIVA's head, vide Moor ut sup.—The *threefold* Ganges—the river of heaven and hell, as well as of earth—is a frequent subject with the poets of India.

Of the last word चौरिकायाः which is very clearly marked on the stone, I can make no better sense than that which I have expressed, viz. connecting it with लीलाँ “ the sport of a cricket.” Perhaps the word may have some other meaning, which the standard vocabularies do not contain.

VI.—नगकनी. The inscription apparently has नगकनी, which is without meaning: but as the न in this ancient Devanagari might easily, by the erosion of a slight loop, pass into a ण, and as “ the daughter of the mountain” is a Hindu poetical expression for a river, I have read it accordingly.

In this verse, of which both the sentiment and expression are of a higher order than in most others of the inscription, we have the doctrine,

disyllabic feet. The former of these is subject to no other restriction than that it must not have both the middle syllables short; and in the even quarters, i. e. the 2nd and 4th, it must not close with an Iambus. The latter is more restricted: in the even quarters, it is always without exception a Dijambus, ◡ — ◡ —, and in the two others, the 1st and 3rd, it should be an Epitritus quartus ◡ — — —; except that after a long syllable, the following four forms are sometimes admitted, the first most frequently, the rest more rarely in the order of their position.



well known among us as the Platonic, of the Universe existing in archetype as *ideas* in the divine mind, before the material creation ; in the words of our Spenser,

What time this world's great Workmaister did cast
To make al things such as we now behold,
It seems that he before his eyes had plast
A goodly paterne, to whose perfect mold
He fashioned them, as comely as he could,
That now so faire and seemely they appeare
As nought may be conceived any where.

That wondrous paterne, wheresoere it bee,
Whether in earth laid up in secret store,
Or else in heaven, that no man may it see
With sinfull eyes, for fear it to deflore,
Is perfect Beauty, which all men adore :
Whose face and feature doth so much excell
All mortal sense, that none the same may tell.

Or as in the remarkable lines in BOETHIUS, (*Consol. Phil. lib. 3.*) which embody the whole doctrine of the Timæus on this subject, the generation and also the destruction of the material world.

Tu cuncta superno
Ducis ab exemplo ; pulchrum pulcherrimus ipse
Mundum mente gerens, similique in imagine formans ;

Tu causis animas paribus vitasque minores
Provehis, et levibus sublimes curribus aptans,
In cœlum, terramque seris ; quas lege benignâ
Ad te conversas reduci facis igne reverti.

The transition of the ideas of the Divine mind into separate individual intelligences (from which APULEIUS and others derive the whole theory of Polytheism)—the propagation of various orders of beings from these, down to the grossest and most material ; and the destruction of the world by the absorption of the lower in the higher existences, till all is lost in the Supreme—are points in which the Hindu schemes (as partially unfolded in the present verse) wonderfully coincide with Platonism. They are parallel corruptions of one great original truth, which in the quotations here given, appears with scarcely any mixture of error.

VII.—XII. The local legend in these verses has been already mentioned. The destruction of “ him of the incomparable arrows,” the Hindu God of Love, thence called ANANGA, or ATANU, the Bodiless One—as alluded to in the turgid and somewhat obscure expression of the VIIIth, is a favorite subject with the poets of India, and is told at large by CALIDA'SA in the 3d book of the *Cumâra Sambhava*. An equivoque seems intended in the first line between one of these names of CA'MA, and the adjective अतनु “ large or immense :” but as the former meaning would involve an insipid repetition, it is discarded in the translation.

X.—Nothing is told respecting the *Súra*, or Hero, who is the speaker of this flowery verse.

XIII. This celebrated family is here distinctly called चाङ्गवान, but चाङ्गवान, or *Cháhvána*, in the monuments quoted by WILSON, whence the Hindui term Chowhán, as used by Colonel Tod in his great work on Rájsthán. Allowing 30 years, which is perhaps not too much, for each descent from the father to his first-born son, the following will be the estimated dates of accession in this branch of the family. (None of its six names are to be found elsewhere, in any published monument within my knowledge.)

	A. D.
GU'VAKA,	became king probably about 800
CHANDRA RA'JA,	830
GU'VAKA	860
CHANDANA,	890
VA'KPATI, (CONQUEROR OF* TANTRAPA'LA),	920
SINHA RA'JA,	950
And his successor (not by natural descent,)	
VIGRAHA RA'JA*,.....	certainly about 968

so as to satisfy the two dates of the inscription.

XIV. In this verse, the last part of which is somewhat involved in expression, I have given the best sense in my power to the enigmatical compound तामरांशुः *aqueis-radiis-ille*. The Hindus are in the habit of ascribing showers to solar influence, agreeably to the line in MANU, (iii. 76).

आदित्याज्जायते दृष्टिर्दृष्टेरन्नं ततः प्रजाः

or (as it is stated with greater physical truth in the older cosmogony of the Vedas,) to the joint operation of MITRAS (or the Sun) and the Ocean.

मित्रं ऊवे पूनदत्तं वरुणं च । रिशदसं धियं घृताचीं साधता ॥

“ I invoke MITRA of pure might and VARUNA not passable by foes—both producing showers that water the earth.” *Rig-Veda-Sanhita*, I. 1. § 1. hymn 2.

XVI. XVII. In these two historical verses, between which we find once more interposed the words शूरस्येद् “*Herois hoc*,” with what precise meaning, I cannot tell—the metre is changed from the alternation of *Srag-dhará* and *Anustubh* stanzas, to the most popular and harmonious of all the very long lyric measures, viz. the *Sárdúla-vikrídítam*, consisting of four lines of 17 syllables, like the following transposition from Sophocles.

— — — ◡ — ◡ — ◡ — — — — — ◡ — — — ◡ —
 Τὰν σὰν, Ζεῦ, δύναιμι τις (εὐθαδε παρων) ἀνδρων κατὰ-σχοι βί α

* This prince can scarcely be supposed to belong to the PA'LA princes of Gaura ; but was most probably an ancestor, or near relative, of the northern kings of the same termination, who encountered the earliest Musulman invaders of India. The name of TANTRAPA'LA is not found in any of the lists of PA'LAS supplied from several monuments, by Prof. H. H. WILSON, (A. R. XV. 464.)

XIX.—This verse is in the same measure, but preceded and followed by an *Anustubh*, resembling verse II. There is a considerable obscurity in this stanza, arising apparently from the author's unwillingness to detail the misfortunes of a prince whom he had just celebrated in the two preceding verses, as the first benefactor to the *Harsha* temple, and whose actual victories over surrounding enemies appear evidently to be the subject of the first three lines of this. But as the relative *येन* in the second line thus evidently relates to king *SINHA RA'JA*, the *तन्* at the beginning of the fourth must, by the ordinary rules of construction, refer to him also; (however we might be inclined, from the juxta-position of correlative terms, to apply it to the imprisoned foes of the line preceding:) and consequently he who thus imprisoned others must, after some unrecorded and most unexpected reverse, have needed liberation himself. This is effected, as it appears, by a more powerful monarch, a child of the Sun. Yet no mention is made afterward of the liberated king as acting or reigning: only the acts of the liberator *VIGRAHA RA'JA* are recorded, and by him the place of *SINHA RA'JA* is said to be supplied, as though the latter were dead, or in hopeless exile. The truth, as collected from these obscure hints, appears to be, that *VIGRAHA RA'JA* conquered the kingdom, and restored the family of his predecessor to their former wealth and dignity, after their head had been deposed or carried away captive by others. For it is observable, that two sons of *SINHA RA'JA* occur in the list of benefactors to the temple after *VIGRAHA RA'JA*, though without any royal dignity attached to their names; while the latter's alliance to their house seems equally clear from verses XXVI. and XXVII., including him and his brother *DURLABHA* in the royal genealogy that had been traced from verse XIII.

XX. *तुष्टुवोवासवोपमः*. The position of the perfect participle of *ष्टु* in the beginning of this compound, as an epithet of *VA'SAVA*, or *INDRA*, is somewhat unusual; but all difficulty as to its meaning is removed by a reference to the legend in verse VIII. The conqueror *VIGRAHA*, in his pious devotion to *HARSHA-DEVA* in this mountain sanctuary, is compared to the Indian *JUPITER* at the head of the celestials, who first adored *SIVA* under that name, on the same spot of old.

XXI.—This verse is in a favorite measure of 14 syllables, called *Vasanta-tilakam*.

— — ◡ — ◡ ◡ — ◡ ◡ — ◡ — —
 τὰν σὰν ἔπ ει τα δὺ να μιν τις ἂ νῆρ κα τὰσχοι;

The construction is very involved, but in a degree not unusual in Sanscrit poetry; and is unravelled by appending the whole severally to three principal words, *येन a quo*, *निजराज्यखस्त्रिः proprii-regni-fortuna*, *ईरिता compellata (est)*. The first, referring of course to *VIGRAHA*, has for its epithet the participle *ददता dante*, to which belongs the accusative *चिचरसन्निवासं dinturnum-domicilium*. The second has for its epithets the participles of the first and second lines, to one of which *चिचनयन्ती*,

cogitans, belong the words *संप्रति विभुर्ननु को मम* “*jam dominus equidem quis mei?*” for the connecting particle *इति* immediately following, marks this as the subject of thought. The third, which alone of the participles has the force of a passive verb, denotes the answer which the personified Fortune receives to her questioning thought in the second line: and here the connecting particle *इति*, which indicates the answer, though most awkwardly separated from it, refers undoubtedly to the words in the third line following *येन*, viz. *उच्छ् बाहुयुगले* “*Habita (in) brachiorum* ζ679.” The most unusual part of the sentence, however, is the junction of the word *संधि* (*pax*) with this leading participle in the compound *संधोरिता*, which can mean nothing else than *pacificè-compellata*. The stress laid upon this circumstance of *paefic* answers and protection, seems to confirm the opinion, that VIGRAHA entered the kingdom originally as a conqueror.

XXII. XXIII. The measure of these two verses is the same as that of the 1st, the *Ratha-udgatá*.

XXIV. And here we return to the long measure of the III. V. and following verses, the *Srag-dhará*.

The word *तिरि*, whose instrumental plural occurs in the third line, is inexplicable from any existing vocabulary, or oral information within my reach. As no probable emendation occurs to me of what is thus clearly marked in the inscription, I can only give it the sense of the word most nearly approaching to it, (*तिर्यच्च*) and suppose that the compound *समानस्यलकुलतिरिभिः* means, like *समानस्यलकुलतिरिभिः*: “with birds of every place and tribe.”

XXV. This and the seven following verses are like the II. &c. in the *Anustubh* measure.

XXVI. The prince DURLABHA, thus honourably mentioned as little inferior, or (as the second comparison might indicate,) even superior, to his victorious elder brother, may not impossibly be the prince of that name who reigned at Guzzerát, separated only by a single short reign from CHAMUNDA, who was conquered by MAHMUD GHAZNEVI, in 1024: as his elder brother is yet more probably the chief commemorated in a Benares inscription of 150 years later date, as the founder of the fortunes of the Rahtore family, that possessed themselves of the imperial throne of Kanoj about the same period*. The latter hypothesis, which agrees with the history and probable origin of the Rahtore family, requires for its verification, that we allot an interval of 33 years, or a few more, (instead of 24,) to the four generations that separate the Rahtore chief YASOVIGRAHA from GOVINDA CHANDRA, sovereign of Kanoj, (grandfather of the last king, JAYACHANDRA,) of whom we have a grant of land dated Samvat 1177, or A. D. 1120, i. e. 148 years after the date of the

* Whether the VIGRAHA RA'JA DE'VA, who is commemorated as a great conqueror in the 5th Devanagari inscription on the great Lath at Dehli, (A. R. vol. i. Art. 21.) may not be identified with our VIGRAHA RA'JA,—there are no sufficient data for ascertaining.

present monument. [As. Res. vols. ix. and xv.] The former hypothesis, notwithstanding the greater distance of time, derives some plausibility from the comparison of what the Ayín Akbery states concerning that Guzzerratee prince who is there truly called DURLABH, with the larger details of others. It is stated by ABUL FAZL, that MAHMU'D having, in A. H. 416, or A. D. 1025, conquered CHAMUNDA, son of MU'LA-RA'JA, king of Gurjarastra, or Guzzerat, (who was connected by the father's side with the princes of Dehli, but whose maternal grandfather and predecessor on the throne was descended from the Kanoj kings,) took a prince of the same house, who is called in his catalogue DURLABHA, prisoner with him to his own capital, at the request of another of the family, (called there BEYSER, perhaps VATSARA, but by others VALLABHA,) whom he left viceroy in Guzzerat, and who dreaded the ambition and martial ability of his kinsman. Afterwards, at the request of the same person, who had secretly provided what he thought a more secure prison for his dreaded rival, DURLABHA was sent back to the new king, who going out to meet with treacherous professions the kinsman whom he purposed to immure in a dungeon, accidentally lost his eyes; and was on that account deposed by his subjects in favour of his intended victim. FERISHTA, who tells the same history at much greater length in his Mahomedan History of India, (BRIGGS, pp. 76—82,) and moralizes on the retributive close of it, gives to both of these kindred princes, to VALLABHA as well as DURLABHA, the name of DA'BSHELÍM. Now of this last appellation, the name in the *Anvári Soheily* of the Rája for whom those popular stories were recited, (which originating from the Sanscrit *Pancha Tantra*, after successive Pehlevic, Arabic, and other translations, have become so well known in Europe as the Fables of PILPAY,) we may observe that it is as naturally applied by a Persian to any Indian prince who can be made to bear it, as the name of HERCULES by a Roman to any great foreign conqueror, or ULYSSES to any wanderer in unknown regions. In this case, where DURLABHA and DA'BSHELÍM are scarcely more unlike in sound than ODIN and ODYSSEUS*,—it is not wonderful that the name should have been so applied by the Mahomedan invaders, men of much less critical judgment in these subjects than the historian of ancient Germany; and to justify the application of the same name to VALLABHA, it is not extraordinary, considering their strong attachment to ethical stories of this kind, that they should have converted the last-named prince into something like his imagined prototype, a man of eminent wisdom and virtue, living in contented poverty notwithstanding his royal descent, until sought out for this viceregal honour by the Musulman conqueror—like him on whom ALEXANDER bestowed under nearly the same circumstances the conquered kingdom of Sidon. FERISHTA indeed acknowledges, that this account of MAHMU'D's viceroy was doubted even in his time; and that instead of a hermit, he was represented by many as a cruel and ambitious prince, who had before made several attempts against

* See F. SCHLEGEL, Lect. 6, on the History of Literature.

his brothers and kinsmen ; but this account, (though most amply confirmed, as we might imagine, by the sequel of the history as told by FERISHTA himself,) is discarded by the worthy historian in favour of the more exciting account of the elevation of his hermit, " DA'BSHELÍM the Wise," to the royalty that he afterwards so deservedly lost. To the other warlike DA'BSHELÍM, whom the more sagacious minister of AKBER correctly calls DURLABHA, FERISHTA seems to think (p. 77) that the characters of cruelty and ambition more truly apply, notwithstanding the evident justice of his cause at the close : and it is of him that he had shortly before (pp. 70, 71) recorded the formidable but unsuccessful attack upon MAHMUD when besieging Somanáth.

The great objection to the identity of this warlike prince with the DURLABHA of the inscription is, that it involves the supposition of his being 70 years old at the period of this attack on the Musulman invader, and 82 at the close of his own reign in Guzzerat ; but this is perhaps not very improbable.

XXIX. पंचार्थनकुसुमान्नाये. What is this *Panchárthala* or *Quinquarticular* tribe of bráhmans, to which a particular *ámnáya* or rule of discipline is ascribed, I have not been able to discover. It is evidently contrasted with the contrary rule of a *Sánsárika* or worldly tribe संसारिककुसुमान्नायः mentioned in ver. XXXI.

XXX. तोल्लटः TOLLATA is a most singular name for one descended of a pure race of bráhmans : but it is so clearly written on the stone as to admit of no conjectural alteration. The word द्विर् twice is also clearly marked, with the exception of the easily erased *r*, (whose insertion is necessary to prevent the hemistich ending with a triple Iambus, a thing absolutely inadmissible) : and to this I have affixed what appears the only possible interpretation. The third quarter of the verse offends against a rule which is scarcely ever found violated in classical writings, by giving two short syllables गटि after the first syllable in the quarter : the proper name VARGATIKA being perhaps the justification of the license. (See note on verse II.)

XXXII. It is a favourite practice of the Hindus to represent their great religious teachers as incarnations of particular divinities. SANKARA ACHA'RYA, as it is well known, is considered as an Avatár of SIVA himself, incarnate for the purpose of maintaining Vedism in its spiritualities against the Buddhists and other adversaries, after preceding incarnations had maintained it in the exterior points of caste and ritual duty. And his principal disciples and commentators are equally represented in the 3rd chapter of the *Dig-vijaya-Sanxepa*, that commemorates his conquests, as incarnations of other minor Deities ; e. g. the scholiast A'NANDA-GIRI of this same attendant god NANDI', SIVA's chamberlain, (or according to another account, of BRAHMA') sl. 6, 8. &c. &c.

XXXIII., XXXIV. In these two verses, the long *Srag-dhará* measure of verses III., V., &c. is resumed.

In the latter the epithet चंडिक applied to the mountain, refers to some symbol of the worship of the great Goddess DEVI there. In rendering

the next epithet गगनपथनिहोत्तमशृंग, the Shakspearean expression "Heaven-kissing hill," appeared more seemly in English than the literal translation "whose extended horn or peak licks the path of Heaven."

XXXV. This and the six following verses are again in the heroic measure of the Purānas.

A Naisthika is one who abides perpetually in the duties of the first order of brahmanical life, that of a *Brahmachāri* or religious student, as they are laid down in the 2nd book of MANU'S Institutes, without proceeding to either of the other three orders, that of the married householder, the eremite or the mendicant. The second chapter of the *Dig-Vijaya-Sam-vepu* above-mentioned, written by SANKARA'S eminent disciple MA'DHAVA-A'CHA'RYA, contains a friendly altercation between SANKARA'S father SIVA-GURU when a student, and his religious preceptor, in which, while the latter urges the propriety of his accomplished pupil's marriage, the other declares his wish to remain attached to his spiritual father.

श्रीनैष्ठिकाश्रमसहं परिगृह्य यावज्
जीवं वसामि तव पार्श्वगतस्त्रिरायुः ।
दण्डाजिनो सविनयो बुध जुह्वदमौ
वेदं पठन्पठितविस्मृतिहानिमिच्छन् ॥ १६ ॥

"I, O sage, embracing the blessed order of a *Naisthika*,—dwell as long as I live, attached to thy side perpetually,—with my pupil's staff, and my pallet of deer-skin, ever meekly submissive, sacrificing with the sacred fire, perusing the *Veda*, anxiously desirous to cut off the possibility of forgetting what I have perused already."

In the second half of this verse (of which the first syllable is somewhat obscure on the stone), a great Vedantic doctrine is contained, which the Uttara Mimānsa and Pātanjala schools practically inculcate, viz. that by the practice of austere meditation on the One all-pervading Essence, and abstraction of the mind from all surrounding objects, to which conclusion self-torture (*Tapas*), is one introductory step, union is obtained with the eternal Divinity in his (or rather *its*) transcendental primary form, existing independently of that triad of qualities which was emitted for the creation, preservation and destruction of the world. The liberated man (*Mukta*) who is thus absorbed into the essence of deity, and freed from all future transmigration, or recompense of works, whether for weal or woe, is freed at the same time from all respect whatever to the three qualities above-mentioned; i. e. freed from the *purity* (सत् or पुण्यं) which preserves, as well as from the *passion* (रजस् or अपुण्यं) which creates, and the *defilement* (तमस् or मलं) which destroys. This character of the Hindu perfect man (as all the Vedantic writers teach, after the Upanishads or mystical parts of the Vedas), is distinctly contained in the single epithet of our inscription अजातपुण्यापुण्यमलत्रयः

“one in whom the threefold quality* of holiness, unholiness and defilement is unborn or non-existent:” and surely nothing more is required to shew how remote from morality, as well as pure theism, is that pantheistic speculation to which some persons would point as a restitution of the pure religion of ancient India: (though the elementary and heroic polytheism of the other part of the Vedas appears certainly to be much older.)

XXXIX.—प्रपाहरणन्तया for प्रपाहरणं तथा This is the only instance in the whole inscription of a *final* Anusvára being converted to the nasal letter answering to the following initial consonant, whether dental, as here, or guttural, palatine, cerebral or labial; according to the constant custom of Bengal, (observed also in the Mahratta copies of the Vedas, and perhaps some other instances,) which has been scrupulously followed in Col. HAUGHTON'S valuable edition of the Institutes of MANU. In every other instance the inscription follows the rule of the best Devanagari MSS. in retaining the Anusvára: only, (with *many* of these, as well as with *all* Bengal MSS.) always changing the Anusvára to ण् at the end of a verse or a hemistich. In the *middle* of words the inscription is inconsistent in this respect, like most Devanagari MSS., sometimes giving the Anusvara, sometimes the special nasal letter, (e. g. चंद्र or चन्द्र, &c. &c.) but more frequently the former. In all these instances, the writing on the stone has been exactly copied by me into modern Devanagari.

XLII.—This verse is in a measure of 15 syllables, called *Mánini*, which is distributed thus.

◡ ◡ ◡ ◡ ◡ ◡ — — — ◡ — — — ◡ — — —
 Νέα τὰδε κακὰ μοι νῦν ἦλθε μῦρα μαλ' ὀικτρὰ.

The subject of this verse, as of verse XXXVIII., might probably be illustrated by closer inspection of the ruins and their site.

XLIII. XLIV.—The former of these verses is like the II, in heroic measure, the latter is like ver. I, in the hendecasyllable measure *Rathadgatá*. The name of GAYA is perpetuated by the beautiful place in Bahar, that is called after him (only a few miles from the birth-place of the head of the rival religion, GAUTAMA BUDDHA), to which all India resorts for the performance of offerings to deceased ancestors. But why this sainted *Asura* is particularly introduced here, does not appear.

XLV. This verse is in a more ancient description of measure than any of the lyrical ones above described, being independent of the number of syllables, and regarding only their aggregate quantity, like the Dactylic and Anapæstic measures of the Greeks. It is called *A'ryá*, and is composed of two unequal hemistichs: the former consisting of seven *Spondaic* feet, (i. e. each equivalent to two long syllables or four short ones,) and a redundant syllable; with no farther restriction on those feet, except that the first, third, fifth, and seventh, must not be an Amphibrachys ◡—◡; while the sixth, on the other hand, must be either an Amphibrachys or a Proceleusmaticus ◡ ◡ ◡ ◡. The latter hemistich resembles the former in every

* Not “quantity,” as erroneously printed in the translation, p. 379.

respect, except that instead of the Amphibrachys or Proceleusmaticus above-mentioned in the sixth place, a single short syllable is there inserted : and both hemistichs are divided into *pádas* or quarters at the end of the third foot, (the last syllable of which is not accounted common as in the other measures.)

धीरनागेन The reading on the stone most resembles धीरनागेन, to which no good meaning can be assigned—unless by a violent ellipsis we understand it to denote “one whose superior merit *annihilates* all rival learned men.” The letters झ and ग being nearly alike in this ancient character, I have little hesitation in reading it as I have done, “the chief of learned men.” The use of नाम “serpent,” as of शार्ङ्ग “tiger,” सिंह “lion,” &c. &c. to denote pre-eminence, is a known idiom in Sanscrit.

XLVI. The allusions in this elaborate and not inelegant verse, which is in the *Srag-dhará* measure, may be found explained in any treatise of Hindu Mythology. The *sign* of which there is to be “no-removal (अहर) even when the sun is bereft of its splendor (उनेर्के)” should seem to be the lunar emblem of verse XVIII. from which this mountain is called चंद्रांकशिखरः in the second of the records of gift that follow ; or it may be the emblem of DURGA, whatever that may have been, which obtained for the same hill the like-sounding epithet of चंद्राङ्क in verse XXXIV. The mark by which the mountain is now distinguished from the distance of nearly 50 miles round is, as Sergeant DEAN informs us, of modern structure ; but it has probably succeeded to the place of some equally conspicuous sign erected 750 years before by SINHA RA’JA.

XLVII. This verse, which is merely introductory to the first prosaic passage in the inscription, describing the date at which the temple was begun, is the last of the 23 *Anustubh* stanzas.

In the date that immediately follows, the well known abbreviation सुदि *su-di* (for शुक्लपक्षदिने) “the day of the former half,” i. e. from the change to full moon, indicates that we are to follow here the astronomical year of the Hindús, in which the moons are adjusted to the solar year (like the ancient Attic system, but in a manner much more complex and artificial), not the ordinary civil or solar year with its calendar months. According to the latter, since the Samvat or Vicramáditya year 1018 (coinciding with 4062 of the Káli-Yuga or 883 of Saliváhana), began on Saturday, the 23rd of March, O. S. A. D. 961, the 13th of its third *calendar* month Ashádha would fall on Wednesday the 5th of June, O. S. in that year. But the commencement of the first *moon*, which we are now to regard, when computed according to the rules laid down by Colonel WARREN in his elaborate work, and followed by Mr. JAMES PRINSEP in his useful compendium, is found to precede by three days on that year the commencement of the civil month called by the same name Vaisákha ; it fell on Wednesday the 20th of March before 7h. P. M. ; and as no intercalation of moons takes place until the beginning of two fall on the same calendar month, the 13th Tithi or lunar day of the third moon Ashádha would thus fall within the 7th of the civil month so called, i. e. Thursday the 30th of May, O. S.

A. D. 961 [or if corrected according to the right astronomical position with respect to the equinoxes, as fixed afterwards by the Gregorian calendar, Thursday the 4th of June, 961.] To the other abbreviations beside ॠदि, some of which are worn and indistinct, I am unable to assign any meaning.

XLVIII.—This verse, the last of the 15 *Srag-dhará* stanzas, (which constitute about half of the poetical part of the inscription,) is extremely valuable for fixing by a definite circumlocution the number of the year, 1018, and thus securing from all suspicion of mistake the somewhat worn numbers of the figured date that preceded. But here its *close* coincidence ceases: for while the prose date is the *thirteenth* of the former half of *Ashádha*, which must have been either the Thursday aforesaid, or the Friday next following,—that of the verse is Monday, the *third* Tithi or lunar day in the former half of some month not named: (for though the greater part of the word ॠतोया is erased, it were impossible to read त्रयोदशी or any other ordinal numeral in its stead.) Now, though one condition stated in the verse appears incompatible with this lunar month being *Ashádha*, viz. the Sun's having entered or at least approached the sign Leo, which it could not enter till long after the fourth quarter of that moon,—I still think that the 3rd of the 1st quarter of the *A'shádha* moon, which fell on a Monday, is the date here intended; for by placing it later we should not only fall on a different day of the week, but admit the absurdity of making the commencement of the work, as stated in the prose and in verse XLVII., prior to the divine command for undertaking it: whereas now the alleged command precedes the commencement of the work by the probable interval of ten days, viz. from the 3rd to the 13th of *Ashádha*, or from Monday the 20th of May O. S. A. D. 961, to the Thursday week following.

[It should be remarked that the word गने, on which the above difficulty turns, is very indistinct on the stone, and indeed more resembles चवे or पवे which are unintelligible: though the compound word सिंहराशे "in the sign of Leo," is not to be mistaken.]

Here begins the enumeration of donors and benefactors to the temple; preceded by a date which marks the conclusion of the work, as the former marked its commencement. Pursuing the computation, it is found that the first moon of the Samvat year 1030 preceded the civil year by nearly half a month, commencing on Friday the 7th of March, O. S., A. D. 973, while its full moon (the Paschal full moon of the Christian year) fell very early on Saturday the 22nd of March: and that of the third moon *Ashádha*, which is the close of its 15th lunar day here specified, falling consequently just 59 days after, that lunar day itself will coincide with Monday the 19th of May, O. S. (or May 24th according to the Gregorian calendar) the same year*.

* To give a notion of this, which is the date of the inscription itself, from contemporary events in the West,—it may not be without interest to observe, that it is later *by* 12 days than the death of the Emperor OTHO I., the greatest man on the continent of Europe since CHARLEMAGNE, and in SISMONDI'S judgment, his superior in many respects; whose memorable conquest of Italy occurred at the former date, viz. A. D. 961.

The first benefaction has its date assigned to the beginning of October, without naming any year ; it may be A. D. 961 or some later year of the reign of SINHA RA'JA. That the word यूक means the sign of Libra, though not to be found in that sense in any lexicon, is shews in the following *A'ryá* verse of the *Sat-kriya-muktávalí* of RAGHUNATHA, well known to the astrological students of India,

क्रियताबुरिजितुमकुलीरलेयपायेयूककोराख्या ।

नैचिक आकोकेरो हृद्रोगयान्धमं चेत्यं ॥

on which the scholiast writes इति मेपादीनां विशेषसंज्ञा: "such are the special names of *Aries* and the rest of the Zodiacal signs," i. e. *Kriya* is for *Mesha* ♈ ; *Táburí* is *Vrisha* ♉ ; *Jituma* is *Mithuna* ♊ ; *Kulíra* is *Karkata* ♋ ; *Leya* is *Sinha* ♌ ; *Pátheya* is *Karyá* ♍ ; *Yúka* is *Tula* ♎ ; *Kaurpa* is *Vrischika* ♏ ; *Taurika* (as if from *Toξov*) is *Dhanus* ♐ ; *A'kokera* is *Makarā* ♑ ; *Hridroga* is *Kumbha* ♒ ; and *Antyabha* is *Mína* ♓.

In the 2nd grant, I cannot be sure that I have rightly divided the names of the villages, or even in every instance that I have exactly discriminated proper names. (e. g. *Uru-saras* which means "a wide tank,") while the topography of the country and even the names of its *Vishayas* (districts or *pergunnahs*, as they are called since the Mahometan conquest,) are unknown to us. But from this general uncertainty of the proper names in this paragraph, we must of course except the still celebrated resort of pilgrims, *Pushkara*, or *Pokar*, situated about 150 miles S. W. from this mountain, and four miles west of Ajmeer, on a beautiful lake पुष्कर from which its name is derived.

The 3rd grant, made by VATSA was undoubtedly during the reign of his brother SINHA RA'JA, as appears by its being placed before the gift of the two villages, *Chhatradhára* and *Sankaránaka*, by the new king VIGRAHA, repeated here as the 4th grant, after having been recorded in the metrical part of the inscription. This proves what has been before remarked, that the 5th grant by the two sons of SINHA RA'JA was subsequent to the accession by conquest of their protector VIGRAHA RA'JA. The word संख्यां, *enumeration*, in this record, means the specification of year, month, half-month, day, caste, family, and parentage, as prescribed in the text of YAJNAVALKYA.

समामासतदर्द्धार्हनामजातीखगोत्रकैः।

सब्रह्मचारिकात्प्रियपितृनामादिचिह्नितम् ॥

See *Mitáxara*, sl. 87—where, in the commentary, the above-enumeration is called संख्या.

Of the decease of OTHO the Great, which took place in 973, some remarkable particulars are given by cardinal BARONIUS, from an author of that age, named WITICHIND, who states the event to have been "nonis Maii, quartá feriá ante Pentecosten," i. e. "on the nones or 7th of May, the 4th day (Wednesday) of the week before Whitsuntide," (*Annales*, tom. x. p. 812.) I quote these words because they minutely confirm the lunar calculation given above: for the Whitsunday of May 11 implies an Easter Sunday of March 23, agreeably to the time deduced above for the Paschal full moon of that year, (Samvat 1030.)

Nothing occurs particularly worthy of mention in the four grants that follow, in which the names of persons and of places are in general marked with very intelligible distinctness, until we come to the final recapitulation beginning with the word पुण्यात्मभिः. After this and a few following words the import of which is very plain, comes an assemblage of names, probably names of places in a great measure; to which, except in parts here and there, I can assign no meaning whatever. The Devanagari letters, which are for the most part sufficiently clear on these two last lines of the stone, are faithfully exhibited in the three lines of p. 384 preceding the concluding verse, for the benefit of such as may be skilful or fortunate enough to discover the clue to their interpretation.

XLIX. This concluding verse is in a hendecasyllable measure called *Sālinī* which may be thus represented :—(compare verses III. and IV.)

— — — — —
 Ζηνὺς δὴ λάμπροισ ἐνέσται μελάρθοις

This verse occurs in the Benares inscription often referred to (A. R. XV. 453)—and as Capt. FELL remarks in his notes, p. 458, in other inscriptions also, and in some, as he was gravely assured by certain pandits, that bore the signature of the mighty RA'MA himself in the *Dvāpara Yuga*. It seems to be a general formulary annexed to grants of land, in order to secure respect from the future lords of the soil, and excite them to do likewise. Capt. FELL seems to have read सर्वान् *all*, instead of सक्तान् *devoted*, and perhaps रामचन्द्रः RA'MACHANDRA instead of the synonymous रामभद्रः.

III.—Notice of Pagan, the Ancient Capital of the Burmese Empire. By Lieut.-Col. H. BURNEY, H. C.'s Resident in Ava.

The celebrated Venetian traveller, MARCO POLO, (see MARSDEN'S edition of his Travels, pages 441 to 451,) has given us an account of the war between the Tartars and the people of Mien (the Chinese name for Burmah), which occurred some time after 1272, and led the former to take possession of the then capital of the latter nation. SYMES and CRAWFORD, in the Journals of their Missions to Ava, as well as HAVELOCK and TRANT in their accounts of the late war, have described the extensive remains of Pagan, the former capital of the Burmese empire, lying between Prome and Ava, with its innumerable ruins of temples and columns. Perhaps the following account of the destruction of that city, translated from the 5th volume of the large edition of the Royal Chronicles of the Kings of Ava, (*Maha Yazawen wen dan gyee*,) may be deemed curious. Pagan, also called *Pouk-gan* and *Arimaddana*, is stated to have been founded by a king THAMU-DIRIT, A. D. 107, shortly after the destruction of the *Thorè Khettara* or Prome empire, and the king NARATHIHAPADE, in whose reign the Chinese took possession of the city, was the 52nd from the time of its foundation.

“ In the Burmese year 643, (A. D. 1281,) the Talain WAREEROO killed the noble ALEIMMA, who was lord of the city of Mouttama (Martaban), a part of the empire, and set himself up as king there. In the same year, the emperor of China deputed ten nobles with 1000 horsemen, to demand certain gold and silver vessels, on the ground that king ANAURATHA MEN ZAU* had presented them. Some historics assert that they came to demand a white elephant.

“ The Chinese envoys conducted themselves in a disrespectful manner in the royal presence, when his majesty ordered the whole of the ten nobles and 1000 horsemen to be put to death. One of the ministers, NANDA PEETZEEN, respectfully addressed the King, saying, ‘ Although the envoys of the emperor of China are ignorant of what is due to a king, and have conducted themselves in a disrespectful manner, yet if it seemeth well to your glorious majesty, a report of their conduct should be made to the emperor of China. If it pleaseth your majesty to have patience, and issue such orders as may promote the interests of the country, such orders should be issued. To put ambassadors to death has not been the custom during the whole line of our kings. It will be proper then for your majesty to forbear.’ The king replied, saying, ‘ They have treated with disrespect such a sovereign as I am; put them to death.’ The officers of government, fearing the royal displeasure, put the whole of the Mission to death, without a single exception†.

“ When the emperor of China received the intelligence of the execution of his envoys, he was exceeding angry, and collecting an army of at least six millions of horse and 20 millions of foot, sent them down to attack Pagan; the king of which, NARATHEEHAPADE, as soon as he heard of the coming of this force, placed under the generals NANDA PEETZEEN and YANDA PEETZEEN 400,000 soldiers, and numerous elephants and horses, with orders to proceed and attack the Chinese army. The two generals marched to the city of *Nga-young-gyan*, and after putting its walls, ditch, and fortifications in a proper state of defence, opposed the Chinese army at the foot of *Bamau* river, killing during three months so many of that army, that not a grass-cutter even for its elephants and horses remained. The emperor of China, however, kept reinforcing his army, and replacing those who were killed, by sending 200,000 men, when he heard of the loss of

* This King of Pagan is said to have invaded China about A. D. 1040, and gold and silver flowers or ornaments are the emblems of tributary subjection among all the Indo-Chinese nations.

† There is some kind of tradition at Ava, that the Chinese envoys insisted upon appearing in the royal presence with their boots or shoes on.

100,000 men, and 400,000, when he heard of 200,000. Hence the Burman army was at last overpowered with fatigue, and the Chinese crossed the river and destroyed *Nga-young-gyan*.

“As the *Nats* or spirits attached to either nation were fighting together in the air, four of the Pagan *Nats*, namely, *Tebathen*, (the guardian of one of the gates of Pagan city,) *Tsalen-wot-thaken young Nat*, *Kan shye young Nat* (guardian of the long lake or tank), and *Toung gye yen Nat* (lord of the foot of the mountain), were wounded by arrows. In the new *Yazawen*, *Tebathen Nat* is styled *Thanbethen*. On the very day on which the stockade of *Nga-young-gyan* was taken, the *Nat Tebathen* returned to Pagan, and entered the house of the king's teacher, on whom he had always been accustomed to wait. The king's teacher was asleep at the time; but the *Nat* shook and awakened him, and said, ‘*Nga-young-gyan* has been destroyed this day. I am wounded by an arrow, and the *Nats Tsalen-wot-thaken*, *Kan shye* and *Toung gye yen* are also wounded in the same manner.’ The priest and king's teacher called one of his disciples, a young probationer, and sent him to the king to report the loss of *Nga-young-gyan*. His majesty inquired how this circumstance was known, when the young probationer declared, that the *Nat Tebathen*, guardian of the *Tharabha* gate, had just arrived from *Nga-young-gyan*, and reported the matter to the king's teacher, who had thus learned, that that place had been destroyed on that very day.

“The king then summoned a council of his ministers and officers, and addressed them as follows: ‘The walls of the city of *Pagan* are low, and enclose too small a space to permit all the soldiers and elephants and horses to remain comfortably within, and defend them. I propose therefore to build a strong wall, extending from the eastward, from the village of *Balen*, in the upper part of the river, straight down to the southward, taking in the village *Yonatha*. But it is not possible just now to procure bricks and stones quickly; if we break down some of the temples, and use the bricks, we shall be able to complete this wall most expeditiously.’ Accordingly, 1000 large arched temples, 1000 smaller ones, and 4000 square temples were destroyed. During this operation, a sheet of copper, with a royal prediction inscribed on it, was found in one of the temples. The words were as follows: ‘In the city of Pagan, in the time of the father of twins, the Chinese destroying, will be destroyed.’ The king thereupon made inquiries among the royal women, and learnt, that a young concubine had just given birth to twins.

“As his majesty now believed, that even if he built the intended fortification, he would be unable to defend it, he caused 1000 boats

with figure-heads and war-boats, to be made ready, and embarked in them all his gold and silver and treasures; a thousand cargo boats, also, he loaded with paddy and rice; in a thousand state boats he embarked all his ministers and officers, and in the gilded state boats, his concubines and female attendants. But as the boats could not accommodate all the royal concubines and female attendants, who were very numerous, the king said, 'These women and servants are too numerous to be all embarked in the boats, and if we leave them here, the Chinese will seize and take possession of them; tie their hands and feet together, therefore, and throw them into the river.' The king's teacher however observed, 'in the whole circle of animal existence the state of man is the most difficult of attainment, and to attain that state during the time of a Buddha, is also most difficult. There can be no occasion for your majesty to commit the evil deed of throwing these people into the water. Such an act will be for ever talked of even among kings, and will be registered in the records of the empire. Let your majesty therefore grant permission for any person to take such of the royal female attendants as cannot be embarked in the royal boats, and by so doing, your majesty will be said not only to have granted them their lives, but to have afforded them protection.' The king replied, 'Very true,' and set at liberty 300 of the female servants of the interior of the palace, who were taken and carried away by different inhabitants of the city.

"The king then embarked in his gilded accommodation boat, and retired to the *Talain* city of *Bathein* (*Bassien*).

"*NANDA PEETZEEN* and *YANDA PEETZEEN*, after the loss of *Nga-young-gyan*, retreated and built a couple of stockades on the eastward slope of the male mountain, where they again resisted the Chinese. Both the generals, holding some *fixed quicksilver** in their mouths, leaped 15 and 16 cubits high in the air at a time, and attacked the Chinese; but whilst fighting in this manner, an arrow, which had been discharged by one of the *Nats* of the two countries, who were contending in the air, struck *NANDA PEETZEEN*, and threw him to the ground lifeless. In consequence of this event, and the Chinese army being very numerous, victory was unattainable, and defeat again ensued. The Chinese pursued vigorously, and the *Pugan* generals retreated, keeping their force as much together as possible. On arriving at *Pugan*, and finding that the king and the whole of the population had left that city and fled to the *Talain* country, the army followed them to *Bathein*.

* Among the Burmese alchemists, fixed, or as they call it dead, quicksilver, is an object of great desire, owing to the miraculous power which it is said to confer on the possessor.

“The Chinese continued the pursuit until they reached *Taroup* maur*, but their army, owing to the great distance which it had marched, and its great numbers, began to experience a scarcity of provisions; and was induced to turn back from that place.

“In the Burmese year 646 (A. D. 1284), two *pat* or quarters wanting to complete the 27th lunar asterism, the king *NARATHEEHA-PADE* fled in fear of the Chinese. Hence he is styled *Taroup-pye-men*, the king who fled from the Chinese.”

After remaining five months at Bassien, the king, hearing that the Chinese had retreated from Pagan, made arrangements for returning thither. On his way up the river, it is recorded on one occasion, his cooks having been able to serve him up a dinner of only 150 dishes, instead of the 300, to which he had always sat down every day, he covered his face with his hands and wept, saying, ‘I am become a poor man.’ Shortly after on his arrival off Prome, he was poisoned by his own son, the governor of that place.

The building at *Pagan*, which *MARCO POLO* calls ‘a sepulchre of the king,’ must have been one of the large Buddhist temples, containing some relics of *Gaudama*. The body of a deceased king of Ava is usually burnt within the palace enclosed, and the bones and relics carefully collected in some vessel, and thrown into the *Irawádi* river.

Like the early kings of England, named *Rufus*, *Beauclerk*, *Lackland*, *Longshanks*, &c., most of the Burmese kings are distinguished by some *sobriquet* or particular appellation. A king, *NARATHU*, who was killed by some *Kulas* or natives of India from Chittagong, about the year 1171, is styled *Kula-gya-men*, the king who fell or was killed by *Kulas*. Another of *Toungu* or *Toungugu*, who was taken prisoner and carried away from *Toungugu* to *Syriam*, by the celebrated Portuguese chief, *PHILIP DE BRITO* and *NICOTE*, about the year 1612, called *Kula-ya-men*, the king whom the *Kulas* obtained or seized. See *Modern Universal History*, vol. 7th, page 118.

In the sketch† of the remains of Pagan, the large pagoda on the proper right, is called *Ananda*; it was built by a king *KYAN-ZERT-THA*, who reigned between A. D. 1064 and 1093, and was repaired by the father of the present king of Ava, in 1795, when Captain *SYMES* visited the place. The pagoda on the high point of land, washed by the river, is called *Langa Nanda*; it was built by *ANAURATHA ZAN*, who reigned between A. D. 1017 and 1059.

* Chinese Point, the same as *SYMES*’s *Tirroup-mion*.

† We regret extremely that the number of plates in the present No. precludes the admission of the sketch to which the author alludes.—ED.

IV.—Register of the fall of rain, in inches, at *Dacca*, from 1827 to 1834. By Dr. G. W. LAMB.

	1827.	1828.	1829.	1830.	1831.	1832.	1833.	1834.
	in.	in.	in.	in.	in.	in.	in.	in.
January, .....	..	0.4	0.1	..	..	..	..	1.0
February, .....	..	0.1	0.1	1.8	3.9	0.7	..	0.7
March,	3.9	0.3	1.0	10.1	4.8	3.6	..	5.7
April,	4.8	1.9	8.1	9.1	7.3	10.2	4.5	5.2
May,	9.1	4.1	11.8	17.7	10.7	6.6	12.4	4.9
June,	12.9	8.4	5.8	10.9	28.6	8.2	5.1	16.0
July,	13.6	9.8	12.0	10.6	8.4	6.6	5.1	5.6
August,	8.1	8.2	8.7	14.6	13.5	17.7	18.6	9.0
September,	18.6	9.7	11.7	6.8	6.6	9.6	12.2	11.2
October,	2.4	3.5	21.5	9.1	5.2	3.5	3.2	6.2
November, .....	..	..	..	3.2	..	..	1.0	0.4
December,	0.6	0.4	..	..	..	..	0.7	2.1
	74.0	46.8	80.8	93.9	89.0	66.7	62.8	68.0

Dacca, 20th June, 1835.

V.—Register of the Thermometer at *Ambála*, for 1834. By M. P. EDGEWORTH, Esq. C. S.

[Having a great many registers of daily observations on hand, for which we have hitherto been unable to find space, we have been obliged to confine ourselves to the publication of monthly abstracts; but we have prepared a copper-plate, in which we hope shortly to exhibit the daily observations both of Barometer and Thermometer for many localities in the same view, and in very limited space.—Ed.]

I have the pleasure of enclosing a register of the thermometer at this place for last year. The temperature during the hot weather is probably considerably too high, in consequence of the situation of the thermometers in the fort town where I then resided; but I hope this year to obtain a fairer estimate, as I have now moved into a bungalow, and the thermometers are placed in the north veranda, very little exposed to glare, &c. Finding that there was scarcely any difference between the means deduced from the extreme temperature during the day and that from the temperature at 10 A. M. and 10 P. M., I have discontinued the latter. For the greater part of the year the maximum and minimum are the extremes, according to the register thermometer; but as frequently I am absent from this place on business in the district, a native (on whose accuracy I can place confidence) registers the temperature at sunrise, and at half past two in the cold, and three in the hot, season, which I have observed to be the hottest time of the day respectively.

Note.—The thermometers used were self-registering ones; that for the minimum with a metal scale by NEWMAN; that for the maximum, with a wooden scale by HAMILTON. They were placed in a niche in a wall facing the north, but exceedingly exposed to glare in the upper (3rd) story of the fort, a large mass of brick, which consequently became exceedingly heated, and was slow in cooling in the hot weather; therefore the temperature stood considerably higher than it would have done in the veranda of a bungalow or house, and cannot be fairly compared with registers made in other places in consequence.

	MEANS.						EXTREMES.						No. of days on which rain fell.
	Mean of minim.	Mean of max.	Mean temp. of the day deduced from				Mini-mum.		Maximum.		Diurnal variation.		
			Mean of max. & min.	Mean 10 A. M. & 10 P. M.	Mean of 4 times.	Mean diurnal variation.	Highest.	Lowest.	Highest.	Lowest.	Greatest.	Least.	
Jan...	43.24	63.17	53.2	51.4	52.3	23.5	57.	38.5	70.5	56.	27.5	9.	1
Feb...	51.35	70.85	61.1	60.2	60.6	19.9	60.	41.	79.	65.	26.5	8.	5
March,	58.97	81.87	70.4	70.5	70.45	23.	71.	50.	95.	69.	31.	14.	5
April, ..	67.16	94.63	80.9	80.85	80.87	27.4	82.	55.	111.	80.5	33.	15.	6
May, ..	82.5	117.7	100.1	100.0	100.05	35.2	90.5	72.	120.	104.5	37.	25.	1
June, ..	83.65	110.1	96.82	96.33	96.52	26.45	95.5	70.	119.	93.	36.	11.5	8
July, ..	78.87	96.1	87.4	84.8	86.1	17.3	87.	70.	108.	81.	26.	3.	22
Aug....	78.2	96.88	87.5	86.	86.7	18.6	85.	74.	105.	90.	26.	9.	20
Sept..	77.03	93.2	85.1	84.1	84.6	16.2	84.	71.	99.	82.	21.	10.	14
Oct... 67.33	85.36	76.5	75.2	75.8	18.	78.	5.	96.	69.	24.	5.	3	
Nov... 54.03	76.06	65.05	64.3	64.77	22.03	62.	51.	80.	71.	25.	16.	2	
Dec... 47.9	65.96	56.93	56.85	56.89	18.06	56.	42.	72.	59.	24.	9.	4	
Whole year, ..	0	0	76.59	75.87	76.23	22.13	95.5	38.5	120.	56.	37.	3.	93

	No of days on which the wind blew.			
	From W. quarter.	E. quarter.	Both E. and W.	N. or S.
January,	22	7	0	2
February,	14	12	0	2
March,	17	14	0	0
April,	19	7	3	1
May,	14	5	12	0
June,	3	9	16	0
July,	2	28	2	2
August,	5	16	10	0
September,	11	15	4	0
October,	16	14	1	0
November,	27	3	0	0
December,	19	7	2	8
Total, ..	168	147	50	10

By W. quarter is to be understood from N. W. to S. W. inclusive.

VI.—*Proceedings of the Asiatic Society.**Wednesday Evening, 5th August, 1835.*

The Honorable Sir EDWARD RYAN, President, in the Chair.

Mr. C. BINNY, proposed at the last meeting, was balloted for, and duly elected a Member of the Society.

The Secretary read the following reply from Government, to the application made, in conformity with the resolution of last meeting.

To the Honorable Sir EDWARD RYAN, Knt.

President of the Asiatic Society.

HONORABLE SIR,

I am directed by the Governor General of India in Council, to acknowledge the receipt of your letter, communicating the request of the Asiatic Society, that the whole of the Oriental Works, the publication of which, at the expence of the Fund for Education, has lately been discontinued by order of Government, and those that have been reserved by Government for completion, may be made over to the Asiatic Society, with a view to their completion, at the expence and under the superintendence of the Society.

2. The Governor General in Council is glad to accede to the wishes of the Society, and the necessary Instructions will be issued to the General Committee of Public Instruction, to transfer the publications accordingly.

I have the honor to be, &c.

Council Chamber, }
the 15th July, 1835. }

(Signed) G. A. BUSHBY,
Secretary to Government.

Referred to the Committee of Papers, who will take measures for the receipt and accomodation of the Books, and for the immediate continuation of the works now in the press. Resolved also, that a book of subscriptions be circulated among the members, with a Prospectus specifying the price of each work.

Read the following letter from the Honorable Mr. GEORGE TURNOUR, of Ceylon, acknowledging his election as an Honorary Member.

To the Secretary to the Bengal Asiatic Society, Calcutta.

SIR,

I beg to express my gratified acknowledgments for the honor conferred on me by the Bengal Asiatic Society, in electing me an Honorary Member of their Institution.

Highly as I should, at any time, and under any circumstances, appreciate this compliment, I consider myself peculiarly fortunate in receiving it, at a time when I am engaged in the translation of a valuable historical work in the Páli language. In addition to the data from which the "Epitome of the History of Ceylon," (published in the Local Almanac for 1833, and presented to your Society by the Right Honorable the Governor,) was compiled, this work contains, besides detached historical fragments, a *chronologically connected* Buddhistical History of India, from B. C. 590, to B. C. 307.

It is within that interesting period, that the invasion of India, by ALEXANDER, and the Embassy of MEGASTHENES to Palibothra, took place; which in their results formed the earliest connecting link between the Histories of the East and West.

The account given in the commentary on his work, by the Páli historian, of the Indian monarch of that period, "CHANDAGUTTO," closely resembles JUSTINUS' sketch of that usurper's character under the name of "SANDRACOTTOS."

In point of time also, this Páli History accords with the Chronology of the Histories of the West, with considerable accuracy. The reigns of ALEXANDER and SELEUCUS Nicator comprised the period from about B. C. 336, to B. C. 280, according to the latter authorities; while the Páli historian assigns to the reign of their contemporary "Chandagutto," the period from B. C. 385, to B. C. 351.

The valuable information brought to light by the researches of Mr. HODGSON and M. CSOMA DE KÖRÖS, and published in your Journal, in reference to Buddhism, will be confirmed, or further elucidated, by this more ancient authority, on several important points.

After the disappointments which have hitherto attended the labor of orientalists in their search for historical annals, *comprehensive in data and consistent in their chronology*, a translation *alone* of a Páli History of such extensive pretensions, would be justly received with repulsing scepticism, as to its authenticity, by the literary world. I have therefore decided on publishing the *text also* in Roman characters, pointed with diacritical marks. The entire work will occupy, with its supplementary notes and explanations, about 1200 pages of quarto. As the publication however is undertaken entirely at my own expense, and possibly official demands on my time may prevent the early completion of the whole work, the reception the first volume may meet with, and other circumstances, over which I can exercise no control, will hereafter decide whether I proceed beyond that volume.

While this quarto is in the press, a few copies in octavo of the early chapters are also in progress of being printed for me. These, I purpose, in a few weeks, to distribute among the Literary Societies, prefixed to copies of the "Epitome."

I invite the Members of the Asiatic Society, who have done me the honor to associate me with them, to enter upon a criticism of this work. I allude not to the translation (for the disadvantages or advantages under which I perform the unpretending task of translating, will be undisguisedly stated): but on the original work. If, as I believe, it will stand the test of that scrutiny, the foundation, I conceive, will then be laid for the development and adaptation to chronological order, of a vast mass of historical data, connected with India, which are now scattered in detached fragments amongst the voluminous religious Páli records still extant in this island; and I trust also, that the attention of orientalists will thereby at last be directed to the examination of the Páli works so often alluded to by Colonel TOD and others, as being still in existence in the Rajput and other western divisions of India.

I remain, &c.

GEORGE TURNOUR.

Kandy, 10th July, 1835.

Several Members present expressed a desire to possess Mr. TURNOUR'S work, and 12 copies were at once subscribed for. The communication was referred to the Committee of Papers, to consider how the objects of the author could be best promoted.

Read a reply of the Bishop of Cochin China, to the Secretary's letter, dated 2nd April, forwarding a portion of the MSS. Dictionaries prepared by him for publication. Referred to the Committee of Papers.

The Secretary intimated the completion of a revised catalogue of the Society's Library, of which copies were distributed to the Members present.

Library.

Read a letter from ARTHUR AIKIN, Esq. Secretary to the Royal Society of Arts, &c. acknowledging the receipts of vols. 17 and 18, of the Asiatic Researches, and forwarding for presentation,—

Transactions of that Society for the sessions 1833-34.

The following books were also presented :

Philosophical Transactions of the Royal Society of London, Parts I. and II., for the year 1834—*by the Society.*

Descriptive and Illustrated Catalogue of the Physiological Series of Comparative Anatomy, contained in the Museum of the Royal College of Surgeons in London, vol. 2nd—*by the College.*

The Indian Journal of Medical Science, Nos. 19 and 20—*by the Editors.*

Madras Journal of Literature and Science, No. 8—*by the Mad. Lit. Soc.*

A copy of the Kifayah, a Treatise on the Questions of Muhammedan Law, by HAKIM MAULAVI ABDUL MOJID, and presented *by the author.*

A collection of Witty Sayings in Urdu—*by Rájá Kalikishan Bahádur.*

Meteorological Register for June, 1835—*by the Surveyor General.*

A Lecture on the Vendidad Sádi of the Parsis, delivered at Bombay, on the 19th and 26th June, 1833; also, an Exposure of the Hindu Religion, in reply to Mora Bhatta Dandekara, and, a Second Reply to Náráyana Rao of Satara—*by the author, the Rev. John Wilson.*

The following books were received from the booksellers:

Illustrations of Indian Zoology, from Major-General HARDWICKE'S Collection of Indian Animals.

Illustrations of the Botany and other branches of the Natural History of the Himalayan Mountains, and of the Flora of Cashmere, by J. F. ROYLE, Esq. F. L. S., and G. S. M. R. A. S.

Lardner's Cabinet Cyclopaedia——Foreign Eminent Men, vol. 1st.

Library of Useful Knowledge——Vaud's Algebraical Geometry.

A cylindric pedestal, containing on its surface the three principal divisions of the year in use in India; viz. the sidereal, the luni-solar, and the lunar, contrived to exhibit on inspection the corresponding day of the European Calendar, by revolving rings, was presented by the Secretary.

Literary and Antiquities.

Read a letter from Ensign NEWBOLD, forwarding an account of *Sungie Ujong*, one of the states in the interior of Malacca, with statistical information obtained from native sources.

Mr. NEWBOLD also transmitted an original Malay letter from a claimant to the sovereignty of Menangkábowe, to Mr. WESTERHOUT, a gentleman of influence at Malacca, couched in the following laconic terms, and sealed with a signet large enough to cover the whole of the writing, (similar but double the diameter of those published in Plate XII. of the present vol.)

—"The peace of God, &c. &c." "There are three hereditary kings in this world, viz. the kings of *Rám*, *China*, and *Paggarrúyong* (*Menangkábowe*). Should you acknowledge my descent, you will answer this epistle."

A description of the Ruins of the Temple of *Harshá Deva*, in the *Shekáwalí* country, by Sergeant E. DEAN, in illustration of an accurate *fac. simile* of the ancient Sanscrit inscription discovered there and taken off by himself, was read; together with a translation of the inscription and notes upon the whole, by the Rev. Dr. MILL, V. P.

[Published in the present No.]

A description of Pagan, the ancient capital of the Burmese Empire, by Col. BURNEY, with a Drawing of the Town, by Mrs. BURNEY, was submitted.

[Published in the present number.]

Physical.

Ensign NEWBOLD transmitted eight specimens of Tin, cast in native moulds, from the principal mines in the Malay Peninsula; also, the crude ore from Salangore and Sriminantí, with a request that they should be submitted to analysis.

[This shall be done as soon as leisure will permit.]

Also a small phial of the *Spoh* or *Upas* poison (*Toxicaria* ສຸຂຸ) used by the aborigines of the interior of *Sungie Ujong*, to tip their arrows.

A letter from Dr. BENZA, Surgeon to the Governor of Madras, forwarded for presentation, a Geological Sketch of the Neilgherries, (*Nílghiris*,) illustrated by a coloured map, and by a series of specimens of the rocks and minerals of the range.

Duplicate specimens of the Minerals of South-India in the Museum of the Madras Branch of the Royal Asiatic Society, were presented by the Secretary Mr. J. C. MORRIS.

Dr. J. G. MALCOLMSON forwarded by the same opportunity a series of specimens of the Zeolites, from the trap formation in the vicinity of Poona, with notes on the most curious of them; also a specimen of the native Carbonate of Magnesia, now becoming an article of Export from Madras.

[We propose noticing these further after analysis.]

Lieut. W. E. BAKER, Engineers, presented notices and drawings of some of the fossils of the *Dadupur Museum*, particularly the fossil elk, the horse, the hog, the hyena, the buffalo, &c.

From Lieut. H. M. DURAND, Engineers, were also received and submitted, notes on the fossil Hippopotamus of the Sub-Himalayas, with accurate pen illustrations.

[We despair of being able to do justice to the beautiful drawings of these two zealous contributors, but we will do our best to give them early publication.]

Two bottles of Sea-water, one from the Red Sea, the other from the Arabian Sea, were presented by Lieut. A. BURNES, through Lieut. T. FRASER, who on his own part offered for the Society's Museum, a specimen of the genuine Papyrus of Egypt.

The remainder of the fossil bones from the bed of the Jumna, presented by Sergeant E. DEAN, now Superintendent of the Delhi Canal, were laid on the table, with a descriptive catalogue from the donor.

A collection of Insects from Kemaon, presented by Dr. McCLELLAND, containing many duplicate specimens of the collection formerly procured by the Society from Sylhet, and a specimen of the silk of the Aranea Diadema.

A collection of Snakes from Midnapore, presented by P. CHIENE, Esq.

A specimen of Monoculus, from Burmah, presented by Col. BURNEY, Resident at Ava.

Specimens of Silicious Tufa in spherical concretions, from the hot springs in Bhotan, were presented by Dr. McCLELLAND, who furnished the following particulars of their formation.

"They are produced from hot springs in Bhotan, brought to Almorah by the merchants of that country, and sold as *Duck shot*.

"The substance melts before the blue flame of the blow-pipe, with the addition of borax, into a porcelaneous mass. Without borax, it is infusible, nor does it form lime.

"From the above properties, these singular little spherical bodies appear to be silicious tuff, similar to what is afforded by the boiling springs of Iceland.

"Dr. BLACK, as well as KLAPROTH, who long ago examined the Iceland waters, and the small globules of tuff ejected from them, believed the silex to be held in solution by the immense heat to which it was exposed, assisted by the slightly alkaline character of the waters.

"The Iceland waters are propelled with great violence from the earth, at a boiling temperature, to the height of several yards, and with the water the small globular bodies of silex.

"The only other springs that emit siliceous tuff (as far as I recollect) are those of Carlsbad in Bohemia, where the temperature of the water is (I think) 178° Fahr. I am not sure that the tuff is there afforded in isolated bodies, or rather in stalactitic, and coralloidal forms on the basins of the springs.

"I was unable to learn the locality of the Bhotan springs, or their extent."

VII. —Miscellaneous.

1.—Abandoned Oriental Works.

The unfinished publications of the Committee of Public Instruction, the printing of which was recently suspended by order of Government through fear of increasing their accumulation of *waste-paper*, have been *liberally* (we really consider the gift to be both *liberal* and *valuable*, notwithstanding the danger of being suspected of irony by some members of the Society), and unreservedly placed at the entire disposal of the Asiatic Society. A pledge has been offered that the Society shall incur no risk of loss from its engagement to complete them, although the printer's estimate amounts to upwards of twenty thousand rupees; and although a writer in the *Friend of India*, to whose solid judgment upon all that concerns the interests and opinions of the natives the greatest deference is due, discourages the hope of any patronage, or profit, from sale of the works, among the rich or the learned of the country. Nevertheless, it is to these, and to the friends of oriental literature among our own countrymen, that the Society can alone look for reimbursement. It must be borne in mind, that the Government having made a present of one half or more of these works, the price at which the Society will be able to sell them will be reduced in the same proportion, and that compared with the price of manuscripts, these rates will be exceedingly low. But if indeed the books are held to be worthless and unsaleable, then will the worst fears of Dr. MARSHMAN be realized. To meet this objection, and to satisfy the inquiries of those who might be alarmed at spending their money on waste-paper, the Prospectus published by the Society (and appended to our present number) has collected a few notices on the principal

works, from the pens of those to whose judgment all will be willing to succumb; and among the patrons of oriental literature in the older time, it is gratifying to behold the name of the first Governor General of India. We will not allow it to be imagined, however, that all encouragement has been abandoned in these latter days: it was in 1832-3, that the Tibetan Dictionary and Grammar were printed at a cost of Rs. 5,000 to Government. A proposition for the printing of a Cochin-Chinese Dictionary prepared by the Vicar Apostolic of that country is, we perceive by the proceedings of the Asiatic Society, about to be made. It remains to be seen whether the fatal edict, almost the last of the late administration, will interfere to prevent the patronage of this valuable addition to the languages of the east.

2.—Burnes' and Conolly's Travels.

The Geographical Society of Paris have paid a handsome compliment to our travellers, Lieutenant A. BURNES, and Lieutenant A. CONOLLY, in testimony of the value set upon the published results of their adventurous labours. On the latter they have conferred a copper prize-medal, and to the former, one of silver.

The avidity with which interesting works on the newly explored regions of central Asia are received at home, may be judged from the fact, that Lieutenant BURNES' work passed through three English editions in a year, besides a translation into French and German.

3.—Ceylonese History.

The Honorable GEORGE TURNOUR of Ceylon, well known for his attainments in the Pali and Singalese literature, is now publishing a translation of the *Mahavanse* or History of the Rájás of Ceylon, from the landing of *Vijaya* on the island in the 9th century before Christ. We refer to the proceedings of the Asiatic Society of the 5th August for some particulars of this costly undertaking, to which we trust due encouragement will be given.

4.—Valuable Tibetan Works.

We are happy to announce that Mr. HODGSON, resident in Nipal, has at length been able to procure a complete copy of the *Stangyur* collection, of which only a few extracts were hitherto in possession of the learned, although a catalogue of the contents of the whole collection has been drawn up by Mr. CSOMA, and published (in analysis) in the Journal Asiatic Society. Mr. HODGSON proposes, with his usual munificence, to present this copy to the Calcutta Asiatic Society, while he destines another complete copy of the printed *Kahgyur* for the Royal Asiatic Society of London.

Of the Sanscrit originals of these precious stores of Baudha learning, Mr. HODGSON is endeavouring to obtain copies from *Digarchi* and *Lhasa*; they are not to be had at *Kathmandu*. Our countrymen may feel happy that good chance has placed a man of Mr. HODGSON's zeal in the residency of Nipal, in lieu of one of the *new school*. But for him the 300 volumes of Indian literature, preserved beyond the snows in a foreign dress, might still have been unknown, or, if known, despised and unrecovered.

5.—Botany of the Nilgiris and Southern India.

A splendid Botanical Book, with coloured copper-plates, including microscopic dissections of new plants, discovered by the Rev. B. SCHMID in the Nilgherries, (Nilgiris), and sent home to Germany, has been commenced to be published by a talented Professor of Botany in the University of Jena. The work will be worthy of the Science. The 1st No. is expected to reach India within a few weeks, and every quarter of the year, one decade will appear. The sale of the work, if promoted by the friends of the science in India, will greatly aid Mr. SCHMID in his zealous Botanical researches, and doubtless lead to fresh discoveries.

6.—Force of the Unicorn Fish.

"The ship Royal Saxon, of about 500 tons, is now in dock, undergoing the necessary refit after the *dreadful hurricane* she experienced in the Bay (of Bengal). So furious was the tempest, that when it *somewhat* cleared up, in addition to loss of main and mizen masts, the bowsprit was found broken off just outside the head of the stem, which was *unknown to any body aboard, until so discovered*. The diameter is 23 inches! On looking at the bottom, the snout or horn of an Unicorn Fish was pointed out by one of the native work-people, projecting beyond the surface of the plank about six inches; since which, a piece of the plank, with the *horn*, has been cut out, which shews the fish struck the bottom in a diagonal direction, pierced the *copper*, *felt*, and bottom plank of 3¼ in. thick, as well as the timber, one inch. The commander has *this curiosity* now on board.

I think a notice of this may prove interesting to some of the readers of *your Journal*.—J. M. S.

[A similar fact was noticed, and the perforated piece of wood presented to the Society, and noticed in the Proceedings of the 26th December, 1833.—ED.]

Meteorological Register, kept at the Assay Office, Calcutta, for the Month of July, 1835.

Day of the Month.	Observations at 10 A. M.					Observations at 4 P. M.					Register Thermometer.		Rain.	Wind.		Weather.								
	Standard Barometer at 32°	Wet Baro- meter, do.	Ags. Ten- deduced.	Thermome- ter in air.	T. Depress.	Leslie's Dif.	Hgrom.	Hair Hy- grometer.	Standard Bar. at 32°	Wet Bar. at do.	Ags. Ten- deduced.	Thermome- ter in air.		T. Diff. or M. D. Press.	Leslie's Dif.		Hgrom.	Hair Hy- grometer.	Cold on roof.	Heat in sun.				
1	29.500	28.358	1.142	84.4	3.1	2.3	92.	438	120	1,318	87.6	6.5	5.8	91	74.3	103.0	S.	sw.	se.	clear.	cumuli.	fine.	10 A. M.	4 P. M.
2	474	256	1,218	86.4	4.1	3.6	91.	416	270	1,140	86.4	4.3	4.5	92	75.5	95.7	sw.	sw.	sw.	cum. str.	hard rain.	cloudy.	10 A. M.	4 P. M.
3	536	338	1,178	82.4	3.2	3.2	92.	442	180	1,202	86.3	5.2	5.2	92	77.2	92.1	s.	nw.	sw.	cum. cir.	cloudy.	do	10 A. M.	4 P. M.
4	553		1,444	82.4	5.9							9.6			76.	95.3	s.	sw.	sw.	fair.	clear.	do	10 A. M.	4 P. M.
5	513		1,436	83.7	5.9							85.4	4.6		78.2	98.8	s.	sw.	sw.	overcast.	gathering.	do	10 A. M.	4 P. M.
6	493	250	1,264	86.3	3.4	3.1	92.	390	098	1,202	87.3	5.2	5.0	92	78.2	103.7	s.	sw.	se.	cum. nimh.	overcast.	cloudy.	10 A. M.	4 P. M.
7	492	158	1,294	87.1	3.9	4.0	92.	388	110	1,278	87.0	5.2	4.0	92	78.5	100.	s.	sw.	se.	cum. fine.	do	do	10 A. M.	4 P. M.
8	492	204	1,288	87.0	4.4	4.0	92.	328	060	1,260	88.0	5.2	4.8	92	78.5	99.	o.	se.	se.	cum. nimh.	overcast.	drizzle.	10 A. M.	4 P. M.
9	415	100	1,225	86.8	4.1	4.3	92.	342	997	1,345	88.7	6.1	5.4	91	77.7	100.	o.	ne.	ne.	hard rn.	cloudy.	do	10 A. M.	4 P. M.
10	415	100	1,225	86.8	4.1	4.3	92.	342	997	1,345	88.7	6.1	5.4	91	77.7	100.	n.	ne.	se.	var. clds.	showery.	do	10 A. M.	4 P. M.
11	354	168	1,196	86.3	3.5	3.3	92.	270	108	1,162	86.1	2.2	2.4	92	78.2	101.	o.	se.	se.	overcast.	cloudy.	do	10 A. M.	4 P. M.
12	516		1,462	82.2	5.7			461				83.2	5.4		75.9	87.8	s.	sw.	se.	overcast.	do	do	10 A. M.	4 P. M.
13	482	366	1,116	84.6	3.6	3.6	91.	427	200	1,227	85.5	4.2	4.8	91	76.2	87.2	s.	sw.	se.	cumuli.	do	do	10 A. M.	4 P. M.
14	410	332	1,078	83.1	3.0	3.4	92.	324	206	1,118	84.1	4.8	4.0	92	76.2	84.8	sw.	sw.	sw.	overcast.	do	do	10 A. M.	4 P. M.
15	426	304	1,122	83.9	4.4	3.8	92.	319	140	1,179	85.8	5.0	4.2	92	76.2	93.	sw.	sw.	sw.	overcast.	do	do	10 A. M.	4 P. M.
16	415	247	1,172	84.8	4.3	3.9	92.	376	120	1,256	86.2	3.7	3.0	91	76.4	100.6	s.	sw.	se.	overcast.	do	do	10 A. M.	4 P. M.
17	452	216	1,156	84.7	5.1	4.6	92.	384	170	1,214	86.6	6.7	6.4	91	75.6	91.5	s.	sw.	se.	overcast.	do	do	10 A. M.	4 P. M.
18	519	384	1,135	83.6	4.5	3.7	91.	462	292	1,170	85.0	4.8	4.1	92	76.4	100.	e.	sw.	se.	gathering.	do	do	10 A. M.	4 P. M.
19	549		1,475	83.0	6.4			475				6.3			76.2	105.	s.	sw.	sw.	dull.	do	do	10 A. M.	4 P. M.
20	429	298	1,131	84.7	3.7	2.9	91.	362	258	1,134	84.9	3.2	2.7	92	76.2	89.6	w.	sw.	sw.	cum. cir.	do	do	10 A. M.	4 P. M.
21	466	346	1,120	84.1	4.1	3.2	92.	397	376	1,017	83.7	4.2	2.4	92	76.8	90.	w.	sw.	sw.	overcast.	do	do	10 A. M.	4 P. M.
22	442	379	1,072	82.9	3.4	2.7	92.	360	342	1,018	82.7	3.6	2.4	91	75.4	89.2	sw.	sw.	sw.	do	do	do	10 A. M.	4 P. M.
23	479	400	0,989	81.1	2.6	1.9	92.	419	288	1,131	83.9	4.5	3.7	92	75.2	89.2	sw.	sw.	sw.	set. rain.	do	do	10 A. M.	4 P. M.
24	496	384	1,112	82.2	3.2	3.0	92.	406	190	1,216	86.0	5.4	4.7	91	74.2	95.	sw.	sw.	sw.	haze.	do	do	10 A. M.	4 P. M.
25	485	346	1,139	84.1	3.7	3.6	91.	414	248	1,166	85.4	5.7	4.6	91	76.7	89.5	sw.	sw.	sw.	cir. cum.	do	do	10 A. M.	4 P. M.
26	554		1,500	81.4	5.3			500				3.1			74.6	82.5	s.	sw.	sw.	overcast.	do	do	10 A. M.	4 P. M.
27	546	498	1,040	82.2	3.6	2.7	91.	421	276	1,145	84.6	5.1	4.7	91	73.8	94.4	sw.	sw.	sw.	showery.	do	do	10 A. M.	4 P. M.
28	506	472	1,034	82.1	2.5	2.4	91.	350	260	1,130	83.9	3.8	3.5	91	75.3	92.5	w.	sw.	sw.	cum. str.	do	do	10 A. M.	4 P. M.
29	476	372	1,104	83.3	2.2	2.1	92.	393	246	1,147	84.5	3.3	3.2	91	76.	87.5	s.	sw.	sw.	rain.	do	do	10 A. M.	4 P. M.
30	512	430	1,002	83.1	1.6	2.6	91.	448	321	1,127	83.9	2.8	2.9	91	76.	93.6	o.	se.	se.	overcast.	gathering.	do	10 A. M.	4 P. M.
31	516	438	1,002	82.8	2.7	2.7	92.	492	298	1,194	85.6	4.7	4.1	91	74.2	92.6	o.	se.	se.	fair.	do	do	10 A. M.	4 P. M.
Mean.	29.407	28.355	1,142	82.7	4.0	3.2	92.	405	297	1,186	85.3	4.8	4.1	92	76.1	94.1	SSW.							

more rain than usual.
 The index of the hair hygrometer was found to have accidentally become attached between 91° and 92°; when shaken and verified in a moistened chamber, it recovered its proper standing; 8 degrees must be added to the indications of the last month. The rain gauge is read off always in the morning, and the amount entered as of the preceding day.



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